
Official Report, One Hundred Fiftieth Annual General Conference
of The Church of Jesus Christ of Latter-day Saints, held in the
Tabernacle
Salt Lake City, Utah
April 5 and 6, 1980



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SESQUICENTENNIAL

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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THE ONE HUNDRED FIFTIETH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 150th Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah on Saturday, April 5, 1980, at 10:00 A.M.

The general sessions of the conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, April 5 and 6, 1980. The general welfare session was held in the Tabernacle on Saturday, April 5, 1980, at 7:00 A.M. The general priesthood meeting was held in the Tabernacle on Saturday, April 5, 1980, at 7:00 P.M.

President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Saturday morning, Saturday afternoon, priesthood, and Sunday morning sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the general welfare meeting and the Sunday afternoon session.

After attending the Saturday morning general session, President Kimball and his party travelled to Fayette, New York to participate in special services to commemorate the Sesquicentennial of the Church. The first portion of the Sunday morning general session was televised from the Tabernacle in Salt Lake City. By means of special satellite transmission facilities, the television cameras then switched to a replica of the Peter Whitmer, Sr. farmhouse in Fayette, New York, from which President Kimball made remarks about the organization of the Church in the original Whitmer farmhouse on April 6, 1830. At President Kimball's request, Elder Gordon B. Hinckley then read a proclamation to the world from the First Presidency and the Quorum of the Twelve Apostles.

Later, President Kimball and Elder Hinckley addressed the conference via satellite transmission from a new chapel constructed near the replica of the Whitmer farmhouse. Following his address, President Kimball dedicated the new chapel.

During the Sunday afternoon session, the television cameras again switched from the Salt Lake Tabernacle to the new Fayette Chapel, from which Elder Hugh W. Pinnock spoke and President Kimball delivered the concluding address of the conference. The Mormon Youth Chorus in the Salt Lake Tabernacle and a special choir at the Fayette Chapel alternately sang verses of the hymn "We Ever Pray for Thee" with the cameras switching back and forth to and from the two choirs as they sang. The Mormon Youth Chorus then sang "God Be with You," and the benediction was offered by Elder Eldred G. Smith from the Fayette Chapel.

Also commemorating the Sesquicentennial of the Church was a special presentation by the United States Postal Service authorities. The half-hour ceremony, which followed the Saturday morning welfare session, marked the date of the first issuance of a U.S. postal card bearing a picture of the Salt Lake Temple.

The Primary general presidency was reorganized during the conference. Sister Naomi M. Shumway, president, and Sisters Colleen B. Lemmon and Dorthea C. Murdock were released with a vote of thanks, and Sister Dwan J. Young was sustained as the new president of the Primary with Sisters Virginia B. Cannon and Michaelene P. Grassli as her first and second counselors, respectively.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many radio and television stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in countries of Central and South America, Mexico, Australia, Spain, and, for the first time, seen on television in the Philippines.

The general priesthood meeting was transmitted over closed circuit from the Tabernacle to approximately 1,924 buildings throughout the United States, Canada, Puerto Rico, New Zealand, Australia, Philippines, Korea, and for the first time, the Dominican Republic; and by way of closed-circuit television to the Salt Palace and to stake buildings in Salt Lake City and on the BYU campus.

Video tapes of conference sessions were sent to television stations in Canada and to members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States and Canada, and the world, beginning at midnight following each conference day's proceedings.

This report of the conference also includes the continuity of the Tabernacle Choir and organ broadcast over the Columbia Broadcasting System on Sunday from 9:30 A.M. to 10:00 A.M. immediately preceding the general conference session.

General Authorities present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight, and James E. Faust.

The First Quorum of the Seventy: Presidents. Franklin D. Richards,

Neal A. Maxwell, J. Thomas Fyans, Carlos E. Asay, M. Russell Ballard, Dean L. Larsen.¹ *Additional members:* Marion D. Hanks, A. Theodore Tuttle,¹ Bernard P. Brockbank, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Robert L. Simpson, O. Leslie Stone, Rex D. Pinegar, W. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Gene R. Cook, Charles Didier, William R. Bradford, George P. Lee, John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzio Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Teddy E. Brewerton, and Jack H. Goaslind, Jr.

Emeritus members: Sterling W. Sill, Henry D. Taylor, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, and S. Dilworth Young.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and J. Richard Clarke.

Other authorities present

Other authorities of the Church in attendance included Regional Representatives, presidents of stakes and their counselors, presidents of temples, bishoprics of wards, and presidencies and members of the

Aaronic and Melchizedek priesthood quorums.

Many general, stake, and ward auxiliary officers also attended.

¹Elders Royden G. Derrick and Theodore M. Burton were excused due to illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the Sesquicentennial conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 5, 1980, at 10:00 A.M. President Spencer W. Kimball presided at this session. President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

The music for this session was furnished by the Tabernacle Choir with Jerold Ottley and Donald Ripplinger conducting and Robert Cundick at the organ.

Before the commencement of the meeting, the Tabernacle Choir sang "Come, O Thou King of Kings."

President Tanner then made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this session, has asked me to conduct this session.

We extend a cordial greeting to all assembled this morning in the Tabernacle on Temple Square at the commencement of this, the 150th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We also welcome those seated in the overflow congregation in the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered "Come, O Thou King of Kings."

Seated on the stand are all of the General Authorities of the Church except Elders Royden G. Derrick and Theodore M. Burton who are ill, and Elders Jacob de Jager and Derek A. Cuthbert who are presiding in the Salt Palace.

Present also are Regional Representatives, stake and temple presidents, patriarchs, bishops, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

We announce the honorable release, with a vote of thanks for their excellent services, of the Primary General Presidency, consisting of Sisters Naomi M. Shumway, Colleen B. Lemmon, and Dorthea C. Murdock, and the Primary General Board as now constituted. We now present for your vote, Sister Dwan J. Young as the president of the Primary Association with Sister Virginia B. Cannon as first counselor and Sister Michaelene P. Grassli as second counselor. All in favor, please signify. Any contrary by the same sign.

The Tabernacle Choir, under the direction of Jerold Ottley and Donald Ripplinger with Robert Cundick at the organ will provide the music for this session.

The Choir will now sing "More Things Are Wrought by Prayer." Following the singing, the invocation will be offered by Elder Rex C. Reeve, a member of the First Quorum of the Seventy and Executive Administrator of the British Isles-Africa Area.

The Choir sang "More Things Are Wrought by Prayer."

Elder Rex C. Reeve offered the invocation.

Without announcement, the Choir sang "A Marvelous Work."

President Tanner

Our beloved President, President Spencer W. Kimball will now speak to us.

President Spencer W. Kimball

My beloved brothers and sisters, I am grateful, as always, just to be with you and to be near you. These last six months I have felt your love and support and prayers, time and time again, and wish to thank you most sincerely for them.

Righteous history

General conference is always a glorious event. But this conference is even more special because we celebrate the Sesquicentennial of the organization of The Church of Jesus Christ of Latter-day Saints. The history of the Church is essentially the history of its individual members. One of the best ways to celebrate righteous history is to make *more* of it, make more righteous history! In this connection, you will recall that a year ago you were called upon to stretch yourselves in further service. Included in the counsel given then was the suggestion that each active member or family bring an individual or a family into the Church by the time the April 1980 conference arrived. That conference is now here. Did we do it? Or are some of us still being "neighbors as usual," not yet fully sharing the gospel with our friends and neighbors?

As we speak of sharing the gospel, let me say that the First Presi-

dency has just been advised by the Church Missionary Committee that as of last week we had 30,004 full-time missionaries. That is the largest number of missionaries ever in the history of the Church. What a glorious work they are performing and what blessings they bring into the lives of our Father's other children throughout the world who hearken to their message of joy and peace and salvation.

Brethren and sisters, there are more young men who can and should serve in the mission field. Presently they represent 79 percent of our total missionary force. We have not yet reached our potential. The young sisters serving represent 13 percent of the total. Eight percent of the total missionary force is represented by older couples. What a blessing their maturity and experience are wherever they serve. With the divine commission we have to share the gospel with the entire world, we do indeed need many more missionaries. Remember that "the field is white already to harvest" (D&C 4:4).

Consolidated meeting schedule

You will recall, also, our saying last year in general conference and in seminars for the Regional Representatives that some further program ad-

justments were coming. We said at that time: "We see ourselves as positioning our people so that the Latter-day Saints can give greater attention to family life, can focus more on certain simple and basic things, can render more Christian service, and can have greater effectiveness in all these things—through the process of simplification, scheduling, proper priorities, and by honoring the priesthood line" (Regional Representatives' seminar, 5 Oct. 1979; see also *EN SIGN*, Nov. 1979, p. 100).

Those adjustments, as you have recently learned, now have been made. We are confident that as a result we will indeed see an upsurge in quality family life, in Christian service, and in attendance at Church meetings.

Living the gospel in the home

We hope, for instance, that either before or after your series of Sunday meetings, depending upon your particular consolidated meeting schedule, you will do what the Savior asked the Nephite disciples to do: After he taught them, he asked them to go to their homes and to ponder and to pray over what was said (see 3 Ne. 17:3). Let us keep that pattern in mind.

We also said last year that we have paused on some plateaus long enough, and then we gave an emphasis to councils—family councils, ward and stake councils, and on through to area and Churchwide councils.

If you continue to observe carefully, you will see how all these developments are pointing us in one direction. As a people, we are being positioned to do more perfectly that which the Lord has given us to do.

May we suggest that, in our desire to enrich family life in the Church and to provide more time for Christian service, we make sure we

do not overlook the tens of thousands of single Latter-day Saints who do not live in a traditional Latter-day Saint family setting. Please do not neglect these wonderful brothers and sisters.

A year ago it was also observed that "our success . . . will largely be determined by how faithfully we focus on living the gospel in the home" (*Spencer W. Kimball, EN SIGN*, May 1979, p. 83). That is surely true and, in like manner, we will be spiritually successful to the degree that we are good neighbors and good friends to those in the household of faith and to our non-member friends.

Genealogy and temple work

With the announcement just made of the construction of seven new temples, there begins the most intensive period of temple building in the history of the Church.

The building of these temples must be accompanied by a strong emphasis on genealogical research on the part of all members of the Church.

We feel an urgency for this great work to be accomplished and encourage members to accept this responsibility. Members do so by writing their personal and family histories, participating in the name extraction program when called to do so, completing their four-generation research, and then continuing their family research in order to redeem their kindred dead.

To assist and give encouragement to this important work, the Genealogical Department, under the direction of the First Presidency and the Quorum of the Twelve, has organized another World Conference on Records to be held in Salt Lake City in August of this sesquicentennial year. Experts in family history from thirty countries will present four days

of seminars to an audience of participants from around the world. We encourage all who can to attend.

Progress in the Church

Brothers and sisters, we rejoice in the fifteen decades of progress of the Church. We want to keep faith with that small but noble band of souls who assembled in the Peter Whitmer home 150 years ago for the purpose of formally organizing the Church. We *can* keep faith, in part, by helping the Church to grow in numbers and also in spirituality. We can count our growing membership. We can count the increasing numbers of stakes. These numbers thrill us, as they indicate the progress we are making and remind us, likewise, that we must achieve in even more major ways in the years ahead.

We can also tell that we are making progress by the attention we get from the adversary. Do not falter nor be distressed when others misrepresent us, sometimes deliberately and sometimes in ignorance. This has been the lot of the Lord's people from the beginning, and it will be no different in our time.

Keep the faith

Brothers and sisters, pray for the critics of the Church; love your enemies. Keep the faith and stay on the straight and narrow path. Use wisdom and judgment in what you say and do, so that we do not give cause to others to hold the Church or its people in disrepute. Do not be surprised or dismayed if trials and challenges come upon us. This work, which Satan seeks in vain to tear

down, is that which God has placed on earth to lift mankind up!

I have lived for more than half the 150 years the restored Church has been upon the earth in this last dispensation. I have witnessed its marvelous growth until it now is established in the four corners of the earth. As the Prophet Joseph said:

"Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done" (*History of the Church*, 4:540).

Let us, then, press on confidently in the work of the Lord as we look forward to the glorious years of promise ahead. Through our faithfulness, all that God has promised will be fulfilled. This is the work of the Lord. The gospel is true. Jesus is the Christ and our Redeemer. May the Lord bless us all as we begin this great sesquicentennial conference of his church, I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We shall now hear from Elder Thomas S. Monson, a member of the Council of the Twelve Apostles.

Elder Thomas S. Monson

We welcome to their new responsibilities and opportunities President Dwan J. Young and her counselors, Virginia B. Cannon and Michaelene P. Grassli. Certainly President Naomi Shumway and her counselors, Colleen B. Lemmon and Dorthea Lou C. Murdock, have established an enviable record of service on which to build.

Tribute to Primary leaders

Today I desire also to pay tribute to another Primary leader—a noble woman and personal friend. I speak of LaVern W. Parmley, former president of the Primary Association of The Church of Jesus Christ of Latter-day Saints and former member of the National Advisory Council, Boy Scouts of America. Sister Parmley, as she was affectionately addressed by those who knew her, completed her mission here on earth on Sunday, 27 January 1980. Her funeral services followed a few days later, where in word and song eulogies were expressed and comfort extended to those in attendance.

LaVern Parmley and Naomi Shumway, together with their counselors, gave freely of their time and talents over a span of many years, teaching little children to walk in the light of the gospel of Christ. They taught each child to sing with personal conviction:

*I am a child of God, . . .
Lead me, guide me, walk beside me,
Help me find the way.
Teach me all that I must do
To live with him someday*

(“I Am a Child of God,” *Sing with Me*, B-76).

Teaching boys

Part of their great love was teaching boys. Their inspired objective was to prepare them to receive the Aaronic Priesthood and to walk uprightly along the Scouting trail.

Under their direction, all eleven-year-old boys were asked to commit to memory the Articles of Faith of The Church of Jesus Christ of Latter-day Saints. You remember them. May I mention just two:

“We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost” (A of F 1:1).

“We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things” (A of F 1:13).

Can you think of a more firm foundation, a more basic philosophy to guide a boy, than the Articles of Faith? What a gift these noble women imparted when they expected each boy to know and indeed live by such a standard. They personally accepted the divine injunction, “Feed my sheep; feed my lambs” (see John 21:15-16).

John the Baptist

Some may inquire: What is the significance of the Aaronic Priesthood for which such preparation takes place? Is it all that important in the life of a boy? The Priesthood of Aaron “is an appendage to the . . . Melchizedek Priesthood, and has power in administering outward ordinances” (D&C 107:14). John the

Baptist was a descendant of Aaron and held the keys of the Aaronic Priesthood. Perhaps we could review the life and mission of John, so that the importance of the Aaronic Priesthood might be more fully appreciated.

Long years ago and distant miles away, in the conquered country of Palestine, a marvelous miracle occurred. The setting was bleak, the time one of tumult. In these, the days of Herod, king of Judea, there lived a priest named Zacharias and his wife, Elisabeth. "They were . . . righteous before God (Luke 1:6). However, long years of yearning had returned no reward—Zacharias and Elisabeth remained childless.

Then came that day of days ever to be remembered. There appeared to Zacharias the angel Gabriel, who proclaimed: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

"He shall be great in the sight of the Lord" (Luke 1:13-15).

Elisabeth did conceive. In due time a son was born, and according to the angel's instruction he was named John.

As with the Master, Jesus Christ, so with the servant, John—precious little is recorded of their years of youth. A single sentence contains all that we know of John's history for a space of thirty years—the entire period which elapsed between his birth and his walk into the wilderness to commence his public ministry: "The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (Luke 1:80).

His dress was that of the old prophets—a garment woven of camel's hair. His food was such as the desert afforded—locusts and wild honey. His message was brief. He

preached faith, repentance, baptism by immersion, and the bestowal of the Holy Ghost by an authority greater than that possessed by himself.

"I am not the Christ" (John 1:20), he told his band of faithful disciples. "But I am sent before him." "I indeed baptize you with water . . . but one mightier than I cometh. . . : he shall baptize you with the Holy Ghost, and with fire (see Matt. 3:11).

Baptism of Christ

Then there transpired the climactic scene of John's mission—the baptism of Christ. Jesus came down from Galilee expressly "to be baptized" by John. Humbled of heart and contrite in spirit, John pleaded, "I have need to be baptized of thee, and comest thou to me?" The Master's reply: "It becometh us to fulfil all righteousness." (See Matt. 3:13-15.)

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:16-17).

John's testimony that Jesus was the redeemer of the world was declared boldly. Without fear, and with courage, John taught: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Of John, the Savior later testified, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11).

John's public ministry moved toward its close. He had, at the beginning of it, condemned the hypocrisy and worldliness of the Pharisees and Sadducees; and he now had occasion to denounce the lust of a king.

The result is well known. A king's weakness and a woman's fury combined to bring about the death of John.

Restoration of Aaronic Priesthood

The tomb in which his body was placed could not contain that body. Nor could the act of murder still that voice. To the world we declare that at Harmony, Pennsylvania, on 15 May 1829, an angel, "who announced himself as John, the same that is called John the Baptist in the New Testament" (D&C 13, section heading), came as a resurrected personage to Joseph Smith and Oliver Cowdery. "The angelic visitant averred that he was acting under the direction of Peter, James, and John, the ancient Apostles, who held the keys of the higher Priesthood, which was called the Priesthood of Melchizedek" (D&C 13, section heading). The Aaronic Priesthood was restored to the earth.

"Ministering of angels"

Thanks to that memorable event, I was given the privilege to bear the Aaronic Priesthood, as have millions of young men in these latter days. Its true significance was taught me by my former stake president, the late Paul C. Child.

When I was approaching my eighteenth birthday and preparing to enter military service in World War II, I was recommended to receive the Melchizedek Priesthood. Mine was the task of telephoning President Child for an appointment and interview. He was one who loved and understood the holy scriptures. It was his intent that all others should similarly love and understand them. Knowing from others of his rather detailed and searching interviews, our telephone conversation went something like this:

"Hello, President Child. This is Brother Monson. I have been asked by the bishop to seek an interview with you."

"Fine, Brother Monson. When can you visit me?"

Knowing that his sacrament meeting time was six o'clock, and desiring minimum exposure of my scriptural knowledge to his review, I suggested, "How would five o'clock be?"

His response: "Oh, Brother Monson, that would not provide us sufficient time to peruse the scriptures. Could you please come at two o'clock, and bring with you your personally marked and referenced set of scriptures."

Sunday finally arrived, and I visited President Child's home on Indiana Avenue. I was greeted warmly, and then the interview began. He said: "Brother Monson, you hold the Aaronic Priesthood. Have you ever had angels minister to you?"

My reply was: "No, President Child."

"Do you know," said he, "that you are entitled to such?"

Again came my response: "No."

Then he instructed, "Brother Monson, repeat from memory the thirteenth section of the Doctrine and Covenants."

I began, "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels . . ." (D&C 13:1).

"Stop," President Child directed. Then in a calm, kindly tone he counseled: "Brother Monson, never forget that as a holder of the Aaronic Priesthood you are entitled to the ministering of angels." It was almost as though an angel were in the room that day. I have never forgotten the interview. I yet feel the spirit of that solemn occasion. I revere the priesthood of Almighty God. I have wit-

nessed its power. I have seen its strength. I have marveled at the miracles it has wrought.

Authority of Aaronic Priesthood

Almost thirty years ago I knew a boy, even a priest, who held the authority of the Aaronic Priesthood. As the bishop, I was his quorum president. This boy, Robert, stuttered and stammered, void of control. Self-conscious, shy, fearful of himself and all others, he had an impediment of speech which was devastating to him. Never did he fulfill an assignment; never would he look another in the eye; always would he gaze downward. Then one day, through a set of unusual circumstances, he accepted an assignment to perform the priestly responsibility to baptize another.

I sat next to him in the baptistry of this sacred tabernacle. He was dressed in immaculate white, prepared for the ordinance he was to perform. I asked Robert how he felt. He gazed at the floor and stuttered almost incoherently that he felt terrible.

We both prayed fervently that he would be made equal to his task. Then the clerk read the words: "Nancy Ann McArthur will now be baptized by Robert Williams, a priest." Robert left my side, stepped into the font, took little Nancy by the hand, and helped her into that water which cleanses human lives and provides a spiritual rebirth. He then gazed as though toward heaven and, with his right arm to the square, repeated the words "Nancy Ann McArthur, having been commissioned of Jesus Christ, I baptize you

in the name of the Father, and of the Son, and of the Holy Ghost" (see D&C 20:73). Not once did he stammer. Not once did he stutter. Not once did he falter. A modern miracle had been witnessed.

In the dressing room, as I congratulated Robert, I expected to hear this same uninterrupted flow of speech. I was wrong. He gazed downward and stammered his reply of gratitude.

To each of you this day, I testify that when Robert acted in the authority of the Aaronic Priesthood, he spoke with power, with conviction, and with heavenly help.

Such is the legacy of one called John, even John the Baptist. We hear his voice today. It teaches humility; it prompts courage; it inspires faith.

May we be motivated by his message. May we be inspired by his mission. May we be lifted by his life to a full appreciation of the Aaronic Priesthood and its divine power, I pray, in the name of Jesus Christ, amen.

Following Elder Monson's remarks, the Choir sang "Praise Ye the Lord" without announcement.

President N. Eldon Tanner

Elder Thomas S. Monson, a member of the Council of the Twelve Apostles, has just spoken to us. He was followed by the Tabernacle Choir singing "Praise Ye the Lord."

Elder David B. Haight, also a member of the Council of the Twelve Apostles, will be our next speaker.

Elder David B. Haight

I pray for divine direction and an interest in your faith and prayers as I

express the convictions of my soul this morning.

We are all so pleased to have President Kimball here looking so well and blessing us with his inspired counsel and direction. The world loves and honors our prophet, but the Saints love him even more.

This is a glorious time of the year, the newness of springtime—an opportunity for each of us to re-appraise our spiritual understanding and commitment, to rejoice in the glory of the resurrection of our Lord, and to feel of his anxious love for all mankind.

Lazarus resurrected

Probably nowhere did Jesus find more needed rest and happier hours than in Bethany in the quiet house of that family whom, according to John, he loved (see John 11:5). This small village with this very special family was just outside Jerusalem on the eastern slope of the Mount of Olives. The family evidently consisted of Martha, Mary, and their brother, Lazarus. This quiet village, though only two miles from Jerusalem, was completely hidden from the bustle of the crowds and must have fed the soul of Jesus with love and peace. He must have felt welcome to share this family's hospitality. They not only furnished comfort but listened in deep conviction to his words.

While Jesus was about his ministry he received a solemn message that he whom he loved was sick (see John 11:3). Lazarus was Jesus' intimate personal friend outside the circle of Apostles.

The scripture account tells us Jesus did not leave at once in response to the request because he was occupied with his important work, but he sent word that he would come.

Four days later when Jesus arrived at Bethany he stayed outside the little village, the record tells us,

inasmuch as a large number of people, including distinguished Jews, had assembled to comfort and mourn with Mary and Martha. The sisters undoubtedly were disappointed in the Savior's delay.

"Lord," said Martha, "if thou hadst been here my brother had not died" (John 11:21).

The Savior's brief reply undoubtedly brought comfort to Martha and rings out in hope to all the world: "Thy brother shall rise again" (John 11:23).

Martha, we assume not thinking it possible for her brother to be awakened from the sleep of death, answered, "I know that he shall rise again in the resurrection at the last day" (John 11:24).

Then "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25-26).

Martha's deep faith supplied the answer, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world" (John 11:27).

Martha, after having borne this strong witness, found Mary, who, hurrying to Jesus in agony as had Martha, said, "Lord, if thou hadst been here, my brother had not died" (John 11:32).

These were his friends. These must have been moments of tender compassion for Jesus and, undoubtedly, of deep emotion and wonderment for all who witnessed. Jesus said, "Where have ye laid him?" They said, "Lord, come and see" (John 11:34).

His enemies, some of whom were there, were asking whether he who had opened the eyes of the blind could not have saved his friend from death. Jesus surely knew their

thoughts and would have heard their comments as he viewed the crowd with its hired mourners.

The burial tomb, typical of the time, probably was a recess cut in the rock with a stone over the entrance. Jesus asked that the stone be removed. He stood at the entrance and called, "Lazarus, come forth."

"And he that was dead came forth" (John 11:43-44).

There were many witnesses to this miracle who believed, but there were others who would carry an alarming story to the Sanhedrin at Jerusalem.

Jesus is betrayed

As Jesus' fame grew, so grew the opposition from the chief priests, apprehensive that he would undermine the established order. And Jesus going up to Jerusalem took the twelve Apostles aside and said unto them: "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priest and unto the scribes; and they shall deliver him to the Gentiles to mock and to scourge and to crucify him. On the third day he shall rise again" (see Mark 10:32-34).

In an upper room, Jesus and his Apostles were together for the last time. He taught them, saying, "Verily I say unto you, that one of you shall betray me" (Matt. 26:21). As they were eating, Jesus took bread and blessed it and broke it and gave it to his disciples, saying: "Take, eat. This is my body which is given for you: this do in remembrance of me" (see Matt. 26:26; Luke 22:19). After this manner also he took the cup, saying, "This is my blood of the new testament, which is shed for many for the remission of sins," thus establishing the pattern for the sacrament as a sacred ordinance in his church (Matt. 26:28).

In Gethsemane Jesus knelt in prayer and poured out his soul. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

"And being in agony he prayed more earnestly: and his sweat was as . . . great drops of blood falling . . . to the ground" (Luke 22:44).

The Crucifixion

Following his betrayal, and when the morning was come, the chief priests and his enemies took counsel against Jesus to put him to death, and they bound him and led him to Pontius Pilate, the governor, "and when he had scourged Jesus, he delivered him to be crucified" (see Matt. 27:1-2, 26).

He was taken to Calvary. At the third hour, they crucified Jesus, and with him they crucified two thieves (see Mark 15:25, 27). "And there was . . . darkness over all the earth until the ninth hour.

". . . and the veil of the temple was rent in the midst" (Luke 23:44-45).

Christ is resurrected

After three days, very early in the morning on the first day of the week, the women came to the sepulcher with spices to anoint the body of Jesus. Instead, they were greeted by a young man in a long white garment who announced: "He is not here. He is risen" (see Luke 24:6). Jesus showed himself first to Mary Magdalene and afterward to the Apostles.

For forty days after his resurrection, Jesus remained with his disciples to instruct them more in the gospel. He told them, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

And then "he led them out as far as . . . Bethany, and he lifted up his hands, and blessed them," and "while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:50-51).

And "while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which . . . said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go" (Acts 1:10-11).

Testimony of Christ's resurrection

We testify to all the world, as did the Apostles of old, that this same Jesus taken up into heaven as men watched, will return—will return in power and great glory, attended by the hosts of heaven. At that day "the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. 40:5). But prior to that day, as foretold by the prophets, there must be a restoration of all things in the last days, the fulness of the gospel with all its saving powers to be returned to earth (see Acts 3:20-21).

We proclaim with knowledge and power as witnesses of heavenly events that the final great restoration has taken place, that angelic ministers have been sent from heaven, that God's voice has been heard declaring its truth, that the gift of the Holy Ghost and the priesthood powers with blessings and promises have again been given to man.

Organization of the Church

Tomorrow, the day selected to remember the resurrection of our Lord, is an occasion of additional joy and humble thanksgiving. Not only the organization of Christ's church

was reinstated on that day 150 years ago, but the Lord has protected, sheltered, and prospered it through these challenging years. God has held it in the palm of his hand.

The Prophet Joseph Smith's account of the first organization meeting is inspiring to read and contemplate—the Whitmer home, the opening prayer, approval to organize the Church as commanded, Joseph and Oliver Cowdery ordained elders, the sacrament; and then all members present were blessed with the gift of the Holy Ghost. There was prophecy and rejoicing. The events of that April 6, 150 years ago, had been directed by God. Members used their full agency in consenting to the organization, and the Holy Ghost bore witness to their souls that what was done was acceptable to the Lord.

Then followed the trying and dramatic events of Kirtland, Zion's Camp march, Haun's Mill, Liberty Jail, the expulsion from Nauvoo, the tragedy at Carthage, Winter Quarters, handcart brigades, and Johnston's army—the testing of a people, the trials of faith, but always the undergirding faith and belief in our Savior and his promise to Joseph, "If thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes" (D&C 121:8).

Now today in this peaceful valley, in this historic tabernacle, we witness the fruits of God's love and promise to his people. We still sing with emotion, "All is well, all is well."

Tolstoy's view of Mormonism

The motivating force behind the sustaining and vigorous growth of the Church is that it is true. It is God's plan. The gospel provides the only way to a mortal life of happiness and a joy forever.

Count Leo Tolstoy, Russian author and statesman, in conversation

with Andrew D. White, United States foreign minister to Russia, in 1892 said, "I wish you would tell me about your American religion."

"We have no state church in America," replied Dr. White.

"I know that, but what about your American religion?"

Dr. White explained to Tolstoy that in America each person is free to belong to the particular church in which he is interested.

Tolstoy impatiently replied: "I know all of this, but I want to know about the *American* religion. . . . The church to which I refer originated in America and is commonly known as the Mormon Church. What can you tell me of the teachings of the Mormons?"

Dr. White said, "I know very little concerning them."

Then Count Leo Tolstoy rebuked the ambassador. "Dr. White, I am greatly surprised and disappointed that a man of your great learning and position should be so ignorant on this important subject. Their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this church, nothing can stop their progress—it will be limitless."

Tolstoy continued, "There have been great movements started in the past but they have died or been modified before they reached maturity. If

Mormonism is able to endure, unmodified, until it reaches the third and fourth generation, it is destined to become the greatest power the world has ever known" (see *Improvement Era*, Feb. 1939, p. 94).

Greatest power in the world

It is not only destined to *become* but *is* the greatest power in the world. I thank God for his revelations to his prophets, past and present, and for not leaving us alone. I declare to you, my friends everywhere, my witness that God does live, that he made us in his own image, that he sent his divine Son, our Savior, to show us the way. I know that my Redeemer lives and pray that his blessings and peace may come to all men everywhere, in the name of Jesus Christ, our Lord and Savior, amen.

President N. Eldon Tanner

The Choir and congregation will now join in singing "Redeemer of Israel." Following the singing, Elder James E. Faust, a member of the Council of the Twelve Apostles, will speak to us.

The Choir and congregation sang the hymn "Redeemer of Israel."

Elder James E. Faust

At the Samoa area conference in 1976, President Spencer W. Kimball said: "Often when we have press conferences, the press asks us this question: 'What is the greatest problem that your . . . Church has today?' We answer that it is rapid growth. It

is very difficult to keep up with the growth of the Church in many lands" (in Conference Report, Samoa Area Conference 1976, p. 9).

It has been 150 years since The Church of Jesus Christ of Latter-day Saints was organized. Why does this

Church continue to flourish and grow so dramatically? In 1979 there were almost two hundred thousand convert baptisms in addition to the natural growth of the Church. What distinguishes The Church of Jesus Christ of Latter-day Saints from all others? We believe that we can answer this question more correctly than anyone else.

Several characteristics are peculiar to our faith. Among them is its organization with prophets and Apostles, who Paul said are the foundation of the Church (see Eph. 2:20); the First Quorum of the Seventy, also the great order of lay priesthood leadership, the missionary system, the welfare program, the temples, the genealogical effort, and many other distinguishing features.

Gift of the Holy Ghost

There is, however, another reason for our growth, which transcends all others. Of an interview in 1839 between the Prophet Joseph Smith and Martin Van Buren, then president of the United States, the following was reported:

"In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost" (*History of the Church*, 4:42).

One of the reasons the Prophet's response was so inspired is that the right to enjoy the marvelous gifts of the Holy Ghost is conferred upon every member of this Church soon after baptism. This is in fulfillment of the promise of the Savior: "And I will pray the Father, and he shall give you another Comforter, that he

may abide with you for ever" (John 14:16).

This powerful gift entitles the leaders and all worthy members of the Church to enjoy the gifts and companionship of the Holy Ghost, a member of the Godhead whose function is to inspire, reveal, and teach "all things" (see John 14:26). The result of this endowment is that for 150 years the leadership and membership of this church have enjoyed, and now enjoy, continuous revelation and inspiration directing them in what is right and good.

Divine direction

Inspiration and revelation are so common, so widespread, so universal among the leaders and faithful members of this church that there is a strong spiritual base underlying what is done. This can be found in the gatherings, both large and small.

Why does this church grow and flourish? It does so because of divine direction to the leaders and members. This began in our day when God the Father and Jesus Christ appeared to Joseph Smith early in the spring of 1820. However, we claim that God's inspiration is not limited to the members of this church. The First Presidency has stated:

"The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God's light. Moral truths were given to them by God to enlighten whole nations and to bring a higher level of understanding to individuals. . . .

"We believe that God has given and will give to all peoples sufficient knowledge to help them on their way to eternal salvation" (*Statement of the First Presidency regarding God's Love for All Mankind*, 15 Feb. 1978).

Personal revelation

We declare in all solemnity, however, that we know salvation in the world to come is dependent upon accepting the gospel of Jesus Christ as taught in The Church of Jesus Christ of Latter-day Saints. One factor in salvation is personal revelation. Joseph Smith said: "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator" (*History of the Church*, 6:58).

Latter-day Saints, having received the gift of the Holy Ghost by the laying on of hands, are entitled to personal inspiration in the small events of life as well as when they are confronted with the giant Goliaths of life.

David and Goliath

David, the youngest son of Jesse, a mere, stouthearted shepherd boy, volunteered to fight the giant Goliath. David and all of the army of Israel were insulted by the humiliating taunts of this formidable giant, but David knew that inspiration had brought him to save Israel. King Saul was so impressed with the faith and determination of this young boy that he appointed David to fight Goliath.

Goliath made sport of David's youth and lack of armament. David responded that he came in the name of the Lord of Hosts, the God of the armies of Israel, and that the whole assembly would learn that the Lord saveth not by the sword and the spear, "for the battle is the Lord's" (1 Sam. 17:47). Then David threw a rock from his sling with such force and accuracy that the stone sank deep into the forehead of Goliath. Goliath fell to the earth a dying man, and the Philistines fled in fear.

God speaks today

What has happened to David's living God? It is the greatest insult to

reason to suggest that God, who spoke so freely to the prophets of the Old Testament including Abraham, Moses, Isaiah, and the other prophets, now stands mute, uncommunicative, and silent.

We may well ask, Does God love us less than those led by the ancient prophets? Do we need his guidance and instruction less? Reason suggests that this cannot be. Does he not care? Has he lost his voice? Has he gone on a permanent vacation? Does he sleep? The unreasonableness of each of these proposals is self-evident.

As the Savior taught in the synagogue at Capernaum, he proclaimed his divinity in no uncertain terms. Following this, John states:

"From that time many of his disciples went back, and walked no more with him."

"Then said Jesus unto the twelve, Will ye also go away?"

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

"And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:66-69).

We acknowledge and testify that the same witness of Christ's divinity as received by Peter is also our sacred knowledge.

Promptings of the Spirit

Personal revelation comes as a testimony of truth and as guidance in spiritual and temporal matters. Members of the Church know that the promptings of the Spirit may be received upon all facets of life, including daily, ongoing decisions (see D&C 42:61). How could anyone think of making an important decision such as "Who is to be my companion?", "What is my work to be?", "Where will I live?", and "How will I live?" without seeking the inspiration of Almighty God.

Many faithful Latter-day Saints have been warned by the Spirit to prevent injury or death. Among these was President Wilford Woodruff, who said:

"When I got back to Winter Quarters from the pioneer journey [1847], President Young said to me, 'Brother Woodruff, I want you to take your wife and children and go to Boston and stay there until you can gather every Saint of God in New England and Canada and send them up to Zion.'

"I did as he told me. It took me two years to gather up everybody, and I brought up the rear with a company (there were about one hundred of them). We arrived at Pittsburgh one day at sundown. We did not want to stay there, so I went to the first steamboat that was going to leave. I saw the captain and engaged passage for us on that steamer. I had only just done so when the spirit said to me, and that, too, very strongly, 'Don't go aboard that steamer, nor your company.' Of course, I went and spoke to the captain, and told him I had made up my mind to wait.

"Well, that ship started, and had only got five miles down the river when it took fire, and three hundred persons were burned to death or drowned. If I had not obeyed that spirit, and had gone on that steamer with the rest of the company, you can see what the result would have been" (*Discourses of Wilford Woodruff*, sel. G. Homer Durham, Salt Lake City: Bookcraft, 1946, pp. 294-95).

Guidelines for receiving inspiration

There are some guidelines and rules necessary for one to be the recipient of revelation and inspiration; they include (1) to try honestly and sincerely to keep God's commandments, (2) to be spiritually attuned as a receiver of a divine message, (3) to

ask in humble, fervent prayer, and (4) to seek with unwavering faith.

I testify that inspiration can be the spring of every person's hope, guidance, and strength. It is one of the magnificent treasures of life. It involves coming to the infinite knowledge of God.

How do revelation and inspiration operate? Each person has a built-in "receiving set" which, when fine-tuned, can be a receiver of divine communications. Said Job, "There is a spirit in man: and . . . the Almighty giveth them understanding" (Job 32:8). It is possible, like Nephi, to be led completely by the Spirit, "not knowing beforehand" that which should be done (see 1 Ne. 4:6).

How is inspiration received? Enos stated, "And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind" (Enos 1:10). One does not necessarily hear an audible voice. The spirit of revelation comes by divine confirmation. "I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart," says the Lord in the Doctrine and Covenants (D&C 8:2).

Still, small voice

How was the voice of the Lord heard by Elijah the Tishbite? It was not the "strong wind [which] rent the mountains, and brake in pieces the rocks," nor "after the wind an earthquake," nor "after the earthquake a fire." It was "a still small voice" (see 1 Kgs. 19:11-12).

It is the inner voice of the Spirit, which has the capacity to whisper through and pierce all things (see D&C 85:6). Helaman says, "It was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been

a whisper, and it did pierce even to the very soul" (Hel. 5:30).

Thus the Lord, by revelation, brings inspiration into one's mind as though a voice were speaking. Elder Harold B. Lee gave this testimony:

"I have a believing heart because of a simple testimony that came when I was a child, I think maybe I was around ten—maybe eleven—years of age. I was with my father out on a farm away from our home, trying to spend the day busying myself until father was ready to go home. Over the fence from our place were some tumbledown sheds which had attracted a curious boy, adventurous as I was. I started to climb through the fence and I heard a voice as clearly as you are hearing mine—'Don't go over there!' calling me by name. I turned to look at father to see if he were talking to me, but he was way up at the other end of the field. There was no person in sight. I realized then, as a child, that there were persons beyond my sight and I had heard a voice. And when I had heard and read these stories of the Prophet Joseph Smith, I, too, know what it means to hear a voice because I've heard from an unseen speaker" (*Divine Revelation*, Brigham Young University Speeches of the Year, Provo, 15 Oct. 1952, p. 6).

Revelation for Church comes through the prophet

Although every faithful member of the Church is entitled to receive personal revelation, there is only one man upon the earth who receives revelation for the whole Church.

Beginning with Joseph Smith, the Prophet of the Restoration, there have been living oracles of God designated to communicate minute by minute, day by day, and hour by hour, as needed, to the leaders of the Church.

President Wilford Woodruff, fourth president of the Church, said: "The Church of God could not live twenty-four hours without revelation (*Discourses of Wilford Woodruff* p. 61).

Roy W. Doxey reminds us:

"Every day men and women come, by revelation, to understand the basic truth that God has restored his gospel and church.

"Every day leaders of the Church are led by revelation to conduct the affairs of the Church, general and local, throughout the world.

"Every day Latter-day Saint missionaries are impressed by the spirit of revelation to bear witness, to know what to say, to know what to do, and to teach by the spirit of revelation.

"Every day the mind and will of the Lord as revealed in the standard works of the Church are illuminated in the minds of Latter-day Saints by the spirit of revelation.

"Every day faith is increased in the hearts of the faithful by evidences of revelation in their lives—in decisions regarding marriage, vocations, home concerns, business ventures, lesson preparations, danger signals—in fact, in all facets of life.

"Every Latter-day Saint may know by the spirit of revelation that President Joseph Fielding Smith spoke the truth when he said:

"The Lord not only blesses the men who stand at the head and hold the keys of the kingdom, but *he also blesses every faithful individual with the spirit of inspiration.*" (*Doctrines of Salvation*, 1:281-282.)" (*Walk with the Lord*, Salt Lake City: Deseret Book Company, 1973, pp. 173-74).

On 1 June 1978 one of the greatest revelations ever received in the history of the world came to mankind. It was revealed that all worthy brethren in the Church, regardless of color or race, could receive the priesthood.

President Kimball receives revelation

Who is the prophet of the world today? I testify that the prophet upon the face of the earth today is President Spencer W. Kimball.

We desire our friends to know that every devoted person of any faith, anywhere in the world, who is obedient and righteous and who sincerely prays may receive answers and inspiration from God.

We are certain that salvation in God's presence requires acceptance of the fulness of the gospel of Jesus Christ. We bear solemn witness that The Church of Jesus Christ of Latter-day Saints is God's church upon the earth.

Why has this Church grown so dramatically over these 150 years? Why does it continue to grow at an ever-increasing pace? It does so in large measure because of divine revelation and inspiration.

I pray that we may so live as to enjoy the companionship of the Holy

Ghost, for the Holy Ghost, under the direction of Almighty God, has led this people and its leaders for 150 years since its restoration from its humble beginnings to the great spiritual force it is today. This is my prayer and testimony which I leave in the sacred and holy name of the Lord Jesus Christ, amen.

Following Elder Faust's address, the Choir sang "Song of Praise" and "Turn Back O Man" without announcement.

President N. Eldon Tanner

Elder James E. Faust, a member of the Council of the Twelve Apostles, has just spoken to us, followed by the Tabernacle Choir singing "Song of Praise" and "Turn Back O Man."

President N. Eldon Tanner

During my many years of service as a Church official I have been asked by brides- or grooms-to-be if I would perform their marriage ceremony. This I have always been pleased to do when possible, and so I have united in the holy bonds of matrimony many couples—some civil marriages for this life only before I become a General Authority of The Church of Jesus Christ of Latter-day Saints, and some marriages in the temple of God for time and for all eternity. I shall comment later on the difference.

I suppose one of the happiest times in a person's life is when contemplating marriage—particularly if the person feels that the choice of mate is the one and only. It is safe to

assume that at the time of marriage most couples are sure they are making the right choices; but all too often the honeymoon ends, and trouble begins, and the marriage terminates in divorce.

Purpose of earth's creation

The frequency of divorce has led some to a life-style where they feel inclined to escape from the seemingly meaningless rituals, without benefit of clergy or other legal sanctions. I often wonder how well-informed they are about the purpose of the creation of the earth on which they dwell, and how fully they have researched the scriptures to learn why

God created man and woman and instituted the sacred ordinance of marriage.

Let us consider first the purpose of the creation of the earth. The scriptures make it clear that it was for no other purpose than to provide a place for the sons and daughters of God to dwell in mortality and prove themselves worthy, through keeping the commandments, to return to the presence of God from whence they came.

Following the creation of the earth, "God said, Let us make man in our image, after our likeness. . . .

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:26-28).

When God created woman and brought her to the man, he said:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

Marriage ordained of God

Yes, marriage is ordained of God, and following that first reference to husband and wife, we find recurring scriptures as evidence that men and women became husbands and wives in marriage ceremonies followed by wedding feasts. We are not here just to "eat, drink, and be merry" (2 Ne. 28:7). We have been given an earth to subdue, and instructions to multiply and replenish it. It is interesting to note that God said "multiply" and not just "replenish" the earth (see Gen. 1:28).

Eternal marriage

It is important for us to under-

stand, as we can learn from the scriptures, that God is eternal, that his creations are eternal, and that his truths are eternal. Therefore, when he gave Eve to Adam in marriage, that union would be eternal. Marriage as ordained of God and performed in his holy temples is eternal—not just until death. In Ecclesiastes we read:

"I know that, whatsoever God doeth, it shall be for ever" (Eccl. 3:14).

When Christ asked Peter to tell him who he was, Peter answered, "Thou art the Christ, the Son of the living God." Jesus gave Peter the assurance that he knew this by revelation from God the Father, and that it would be upon this rock of revelation that he would build his church. Then he said, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (see Matt. 16:15-19).

When the Pharisees came to Jesus, tempting him, to ask about divorce, his answer included the following: "Have ye not read, that he which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6).

These scriptures indicate that celestial marriage, ordained by God and performed by his authority in his holy temples, is eternal, and couples so united are sealed for time and all eternity, and their children are born in the covenant of the everlasting gospel. They will be an eternal family according to their faithfulness.

Preparation for celestial marriage

How does one prepare for such a marriage? All young people should consider very carefully and prayerfully the kind of mate they would like to have for eternity and for the father or mother of their children. Parents have a responsibility to teach their children the importance of keeping themselves clean and pure, with high moral standards, so they will be worthy of the kind of men and women with whom they want to associate and marry. Someone has said that a man breeding livestock is very careful about what he allows in the pasture with his prize animals, but he lets his son or daughter go with anyone without checking on their credentials.

Another example is given of a man whose daughter came to him one evening and said, "Dad, may I use the car tonight?"

He replied, "It isn't here."

"What do you mean, 'It isn't here.' Where is it?"

"I don't know. I let a man borrow it."

"Well, who is he?"

"I don't know."

"I don't understand. When will he bring it back?"

The father then explained, saying, "You seem to be quite concerned about my car, and yet you don't seem to appreciate my wanting to know about your dates—with whom and where you are going and when you will come back. I have far more interest in you and your welfare than in my automobile, and I hope you can understand *now* why I ask you those questions."

Children should understand and be made to feel the love and concern their parents have for them. If the proper relationship exists they will willingly confide their plans and be happy to have their friends and parents meet.

Selecting a marriage partner

When young people come to me for advice about courtship and marriage I usually suggest that they ask themselves the following questions:

What kind of mother or father do I want my children to have?

What kind of parent am I prepared to be?

Do I want to associate with someone because of his or her popularity only, or do I look deeper for spiritual and moral qualities?

Am I analyzing our similarities and differences in background, culture, and intellect?

Am I prepared to adjust to these differences?

Do I realize that such adjustments need to be made *before* marriage?

These considerations will certainly help in making a proper choice for a companion with whom one is prepared to spend eternity. Then after the marriage there are many responsibilities that cannot be taken lightly; but with each contracting party assuming his or her full share of the responsibility, there is nothing in this life that will bring greater satisfaction and happiness.

Four specifics for establishing a happy home

As I have performed marriage ceremonies for young couples, I have talked with them about their future and the things that will go into building an increase of love for one another and into the establishment of a happy home. There are four specific things, among others, which I always include.

First, I remind them to keep the covenants which they make as they are married.

Second, addressing myself to the young man, I tell him to make her happy. If he will do all he can to

make her happy, she cannot help but want to reciprocate and do everything she can for his comfort and welfare.

Third, I stress the importance of clearing up any misunderstandings they may have. I remind them that it does not matter *who* is right, but *what* is right. They should never retire at night with any differences between them. As they kneel together in prayer and ask the Lord to bless them and help them overcome their difficulties, the sweet spirit of forgiveness will come into their hearts, and they will forgive one another as they ask the Lord to forgive them.

Fourth, and very important, I remind them to continue to love one another.

I tell them too that marriage is not a fifty-fifty proposition. Each must go the extra mile so there is no contention about the halfway mark. They must keep private matters confidential, and I advise them to solve their own problems without interference from family or friends.

Sometimes young people do not have the patience to wait for material comforts and luxuries which they may not be able to afford. Wanting too much too soon can be a hardship on both husband and wife, and financial burdens brought on by careless management are often a source of contention. It is far more important to build an atmosphere of love and harmony and spirituality in the home than to concentrate on material possessions which can be accumulated in time as financial ability permits.

Importance of children

Into this happy home and pleasant atmosphere will eventually come the children for which the marriage was consummated, and who will add immeasurably to the joy and fulfillment which God the Father intended when he instructed Adam and Eve to multiply and replenish the earth.

When parents understand the purpose of their existence, that they are literally the spiritual offspring of their Father in Heaven and that they have a responsibility to provide mortal bodies for others, then they rejoice in the miracle of birth as they realize they are copartners with God in the creation of each child who comes into that home.

In keeping with the revelations on this subject, one of our early leaders, the late Melvin J. Ballard, said this:

"There is a passage in our Scriptures which the Latter-day Saints accept as divine: 'This is the glory of God—to bring to pass the immortality and eternal life of man' [see Moses 1:39]. Likewise we could say that this is the glory of men and women—to bring to pass the *mortality* of the sons and daughters of God, to give earth-life to the waiting children of our Father. . . . The greatest mission of woman is to give life, earth-life, through honorable marriage, to the waiting spirits, our Father's spirit children who anxiously desire to come to dwell here in this mortal state. All the honor and glory that can come to men or women by the development of their talents, the homage and the praise they may receive from an applauding world, worshipping at their shrine of genius, is but a dim thing whose luster shall fade in comparison to the high honor, the eternal glory, the ever-enduring happiness that shall come to the woman who fulfills the first great duty and mission that devolves upon her to become the mother of the sons and daughters of God" (*Sermons and Missionary Services*, Salt Lake City: Deseret Book Company, 1949, pp. 203-4, italics added).

Birth control

We reaffirm today what U.S. president Theodore Roosevelt said in 1917:

"What this nation vitally needs is not the negative preaching of birth control to a submerged tenth, and the tenth immediately adjoining, but the positive preaching of birth encouragement to the eight-tenths who make up the capable self-respecting American stock which we wish to see perpetuate itself" (*Metropolitan*, Oct. 1917).

There are various arguments for curtailing the birth of children or the size of families, but they are contrary to the laws of God. Our early citizens who were patriotic and God-fearing, and in many instances lacked for material possessions, believed in large families; and from that stock came some of our greatest statesmen and finest lawyers, scientists, and educators. They were self-made men reared in humble homes where spirituality abounded.

Love expressed through actions

The happy home is one where the family lives together, works together, plays together, and prays together; where the parents show love and courtesy and demonstrate it to each other. Love is expressed often through actions and by the spoken word. We should not be like the Scotsman who, at the death of his wife, was receiving expressions of sympathy from his friends. One neighbor commented on what a fine person she was. Jock replied, "Aye, she was a good woman, and I came near telling her so once or twice."

In a recent publication of a small pamphlet called *Family Matters*, the opening sentence was, "Will your family survive the '80s intact?" It mentions economic conditions and inflation, then says:

"Inflation isn't the biggest concern for many. . . . Moral decay will be the key threat to family life in the '80s. That's what a majority of your neighbors told *Better Homes and*

Gardens in a survey with a huge response. They blame inattentive parents and lack of a spiritual foundation.

"Today's trends give a parent much to be concerned about." The article goes on to list shocking statistics on divorce, teenage pregnancies, use of drugs and alcohol. Then the question is asked, "What can be done to help children live happy, fulfilling lives?" Dr. Paul Glick, the Census Bureau's chief demographer, gives this answer:

"Caring, attentive parents give children their best start in life. There's no real alternative for their optimum growth" (*American Family Society*, vol. 4, no. 1).

Dr. Sydney Harris, in a recent syndicated newspaper column, reached the same conclusion. He said people asked him why he didn't write about the energy crisis, and he responded that he didn't have enough solid facts to make a judgment about that subject. He went on to say that he also felt it was not important enough, because mankind can solve its technical problems, but what concerned him was the greater problem, we have which is moral, not technical. He concluded by saying that if we fail as a species it will have nothing to do with energy or any other technological obstacle, but with the way we regard ourselves and others as threats and enemies rather than as members of the same family. He said that until we know who we are and what we are supposed to do, all our other knowledge cannot save us.

Gospel plan of life and salvation

Jesus Christ came to earth to give us that very message — who we are and what we are supposed to do. He gave us the gospel plan of life and salvation and said there was no other name under heaven whereby we could be saved (see Acts 4:12).

We have that same gospel restored in these latter days, with the living prophet today, even Spencer W. Kimball, to speak for God, as has been God's method of communication with man through the ages. The answers to all life's problems are to be found in the gospel of Jesus Christ. Continuous revelation keeps us advised on current problems.

To strengthen the weakening family structure, the Church has instituted the family home evening program, where at least one night each week the entire family meets together to solve problems, enjoy recreation, and learn to better know and love one another. Here is opportunity for the parents to lead out as examples of love, kindness, courtesy, and support as father and mother together take their places as patriarch and matriarch of the family. In such a home are taught the moral principles and other virtues which will help those family members to be the future leaders of their communities and countries.

From such homes come children who will eventually establish their own homes founded on righteousness and morality. They will enter into their marriage covenants in purity of body and mind, so they too can be examples of virtue to their own posterity.



Making home heaven on earth

I conclude by reading from a letter I received from a convert to the Church who, after the required waiting period, took his family to the holy temple of God for a sealing ordinance. He wrote:

"We love this church and we love the Lord and our Heavenly Father. We were on the verge of a total family failure when some of our LDS friends here began to work with us.

"Even now as I sit here and think back to Saturday, I have to be amazed at the way the Church has changed our lives, from almost total family loss to an eternal family! . . .

"Nothing can compare to seeing my wife and child dressed in white, with a radiant glow around them, and feeling the very Spirit of God whisper in my ear, 'John, they're yours for all time and all eternity.' "

I know that through the gospel of Jesus Christ, and through keeping the commandments of God and the covenants we make with him, we can each make of our home a heaven on earth while we prepare ourselves and our children to return to our Heavenly Father. I bear testimony to the truthfulness of the things I have said this day, and I do it in the name of the Lord Jesus Christ, amen.

President N. Eldon Tanner

We are grateful to the managers and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a large audience throughout many areas of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing "Lead Me into Life Eternal." Following the singing, the benediction will be offered by Elder Robert E. Wells, a member of the First Quorum of the Seventy and Executive Administrator of the Argentina-Uruguay-Paraguay Area.

This conference will then be adjourned until two o'clock this afternoon.

The Choir sang "Lead Me into Life Eternal."

The benediction was pronounced by Elder Robert E. Wells.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 150th Annual Conference began at 2:00 P.M. on Saturday, April 5, 1980.

It was conducted by President N. Eldon Tanner.

Music for this session was provided by a Relief Society choir comprised of sisters from the Centerville, Syracuse, Layton, and Kaysville regions, under the direction of Sister Beverly J. Pond with Robert Cundick at the organ.

At the beginning of the meeting, President N. Eldon Tanner, who conducted the session, made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball, who is en route to New York for the dedication of the Fayette Chapel, which will take place tomorrow morning, has asked me to conduct this session. This chapel, incidentally, is located near the site of the rebuilt Peter Whitmer, Sr., farmhouse where the Church was organized 150 years ago tomorrow.

We welcome all assembled in the historic Tabernacle on Temple Square in this, the second session, of the 150th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members and friends of the Church tuned to these proceedings by radio and television. We note that there is an overflow congregation in the Salt Palace where Elders Joseph B. Wirthlin and Vaughn J. Featherstone preside.

We are pleased to acknowledge special guests present this afternoon—government and educational

leaders, as well as Regional Representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, Spain, and Taiwan; and, for the first time, seen on television in the Philippines.

We express our appreciation to the owners and operators of the radio and television stations for their cooperation in making such an extensive coverage of this conference possible.

The general priesthood meeting to be held this evening will be transmitted over closed circuit from the Salt Lake Tabernacle to men of the priesthood assembled in approximately 1,924 buildings throughout the United States, Canada, Puerto Rico, New Zealand, Australia, the Philippines, Korea, and, for the first time, the Dominican Republic; and by way of closed-circuit television to the Salt Palace, and to stake buildings in Salt Lake City and on the Brigham Young University campus.

The music this afternoon will be provided by the Relief Society choir from the Centerville, Syracuse, Layton, and Kaysville regions, under the direction of Sister Beverly J. Pond with Robert Cundick at the organ.

The choir will begin this service by singing "An Angel from on High." The invocation will be offered by Elder Franklin D. Richards, a

member of the Presidency of the First Quorum of the Seventy.

The hymn "An Angel from on High" was rendered by the choir.

Elder Franklin D. Richards offered the invocation.

President Tanner

The choir will now sing "He Is Not Here."

The Choir sang "He Is Not Here."

President Tanner

Elder Wilford G. Edling will now read the auditor's report.

Afterward, Elder Francis M. Gibbons will present the statistical report of the Church for the year 1979.

Auditor's Report 1979

Elder Wilford G. Edling

We have reviewed the annual financial report of the Church as of December 31, 1979, and the operations for the year then ended. Financial statements and operations reviewed by the committee include the general funds of the Church and other controlled organizations, the accounts of which are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed, and the manner in which funds are received and expenditures are controlled. We determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes, comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial Department and other departments in keeping abreast of rapid

Church expansion and changing methods of electronic data processing. The Finance Committee and the Law Department are conjointly giving continuous attention to matters relating to taxation of churches by the federal government, by states, and foreign governments.

The Auditing Department, which is independent of all other departments, functions in the three-fold capacity of performing financial audits, operational audits, and audits of the computer systems employed by the Church. These services are conducted on a continuous basis and include all Church departments, other Church-controlled organizations (the accounts of which are maintained in the Financial Department of the Church), and worldwide operations including missions, financial centers, and departmental activities conducted in foreign lands. The extent and scope of the Auditing Department in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake auditors. Incorporated businesses owned or controlled by the

Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report and other accounting data, and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial, Auditing, and Law departments, we are of the opinion that the

general funds of the Church received and expended during the year 1979 have been properly accounted for in accordance with established procedures as outlined herein.

Respectfully submitted,
 CHURCH FINANCE
 COMMITTEE
 Wilford G. Edling
 Harold H. Bennett
 Weston E. Hamilton
 David M. Kennedy
 Warren E. Pugh

Statistical Report 1979

Elder Francis M. Gibbons

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the growth and status of the Church as of December 31, 1979:

Church Units

Number of stakes of Zion	1,092
Number of full-time missions	175
Number of wards.....	7,235
Number of branches in stakes..	2,130
Number of branches in missions	2,121
Number of countries with organized wards or branches	81

(These statistics reflect an increase of 1,632 wards and branches during 1979.)

Church Membership

Total membership reported by stakes, missions, and Church offices at the close of 1979.....	4,439,000
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Church Growth during 1979

Children blessed	107,000
Children of record baptized... 67,000	

Converts baptized	193,000
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(This convert baptism figure is an estimate based on 1979 reports received at Church headquarters prior to the conference.)

Social Statistics

Birthrate per thousand	30.0
Number of persons married per thousand	13.7
Death rate per thousand.....	4.2

Priesthood

Deacons	152,000
Teachers	122,000
Priests	232,000
Elders.....	394,000
Seventies	33,000
High priests	161,000

(This represents an increase of 107,000 priesthood members during 1979.)

Full-time missionaries.....	29,454
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(This has been increased to over thirty thousand since the end of last year.)

Church School System

Total enrollment during the 1978-79 school year:	
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Seminaries and institutes, including special programs	304,000
Church schools, colleges, and continuing education.....	72,000

Welfare Services

Persons assisted with cash or commodities	139,300
Persons assisted by LDS Social Services	43,000
Persons placed in gainful employment	23,400
Man-days of labor donated to welfare services	479,500
Commodities distributed from storehouses (in pounds)	23,253,000

Genealogical Society

Names cleared in 1979 for temple endowments	4,574,000
The Genealogical Department is acquiring records in 39 countries and has a total of 1,024,000 one- hundred-foot rolls of microfilm, equivalent to 4,927,000 volumes of 300 pages each.	

Temples

Number of endowments performed during 1979:	
For the living	51,600
For the dead	3,873,300
Temples in operation	17
Temples planned or under construction	5

(This does not include temples
announced last Wednesday.)

There were 116,700 more
endowments done in 1979 than in
1978.

Prominent Members Who Passed Away During the Year

Clair Stoddard Poelman, wife of
Elder Ronald E. Poelman of the First
Quorum of the Seventy; Finn B.
Paulsen, president of the Sao Paulo
Temple; Jay R. Payne, president of
the Albuquerque New Mexico East
Stake; Albert Stanley Green,
President of the Nottingham England
Stake; Madeline B. Wirthlin, widow
of Bishop Joseph L. Wirthlin, former
Presiding Bishop; Lavern W.
Parmley, former general president of
the Primary Association; O. Abram
Murdock, Jr., former U.S. Senator
from Utah; and Sherman P. Lloyd,
former U.S. Representative from
Utah.

President N. Eldon Tanner

I shall now present the General
Authorities, general officers, and gen-
eral auxiliary officers of the Church
for the sustaining vote of the confer-
ence, following which Elder LeGrand
Richards, a member of the Council of
the Twelve Apostles, will be our first
speaker.

Sustaining of General Authorities and Officers

It is proposed that we sustain
President Spencer W. Kimball as
prophet, seer, and revelator, and
President of The Church of Jesus
Christ of Latter-day Saints. All in
favor, please manifest it. Contrary, if
there be any, by the same sign.

Nathan Eldon Tanner as First
Counselor in the First Presidency and
Marion G. Romney as Second Coun-
selor in the First Presidency. All in
favor, please manifest it. Contrary, if
there be any by the same sign.

It is proposed that we sustain as

the President of the Quorum of the Twelve Apostles, Elder Ezra Taft Benson. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight, and James E. Faust. All in favor, please manifest it. Contrary, if there be any, by the same sign.

The counselors in the First Presidency and the Twelve Apostles as prophets, seers, and revelators. All in favor, please manifest it. Contrary, if there be any, by the same sign.

Spencer W. Kimball as trustee-in-trust for The Church of Jesus Christ of Latter-day Saints. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Presidency of the First Quorum of the Seventy, and as members of the First Quorum of the Seventy: Franklin D. Richards, J. Thomas Fyans, Neal A. Maxwell, Carlos E. Asay, M. Russell Ballard, Dean L. Larsen, Royden G. Derrick. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As additional members of the First Quorum of the Seventy: Marion D. Hanks, A. Theodore Tuttle, Theodore M. Burton, Bernard P. Brockbank, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Robert L. Simpson, O. Leslie Stone, Rex D. Pinegar, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Gene R. Cook, Charles Didier, William R. Bradford, George P. Lee, John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzio Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuth-

bert, Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Teddy E. Brewerton, Jack H. Goaslind, Jr. All in favor, please manifest it. Contrary, if any, by the same sign.

As the Presiding Bishopric: Victor L. Brown, presiding bishop; H. Burke Peterson, first counselor; and J. Richard Clarke, second counselor. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Patriarch Emeritus: Eldred G. Smith. As emeritus members of the First Quorum of the Seventy: S. Dilworth Young, Sterling W. Sill, Henry D. Taylor, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: All Regional Representatives as they are at present constituted.

The Sunday School: Elder Hugh W. Pinnock, president; Elder Ronald E. Poelman, first counselor; and Elder Jack H. Goaslind, Jr., second counselor, with all members of the board as at present constituted.

The Young Men: Elder Robert L. Backman, president; Elder Vaughn J. Featherstone, first counselor; and Elder Rex D. Pinegar, second counselor, with all members of the board as at present constituted.

The Relief Society: Barbara B. Smith, president; Marian R. Boyer, first counselor; and Shirley W. Thomas, second counselor; with all members of the board as at present constituted.

The Young Women: Elaine A. Cannon, president; Arlene B. Darger, first counselor; and Norma B. Smith, second counselor; with all members of the board as at present constituted.

The Primary Association: Dwan J. Young, president; Virginia B. Cannon, first counselor; and Michaelene P. Grassli, second counselor.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Neal A. Maxwell, Marion D. Hanks, Victor L. Brown, and Barbara B. Smith. All in favor, please manifest it. Contrary, if there be any, by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley

S. Evans, president; Jerold D. Ottley, conductor; Donald H. Ripplinger, associate conductor; and Robert Cundick, Roy M. Darley, and John Longhurst, Tabernacle organists.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

The voting seems to have been unanimous.

President N. Eldon Tanner

Elder LeGrand Richards, a member of the Council of the Twelve Apostles, will be our first speaker.

He will be followed by Elder Howard W. Hunter.

Elder LeGrand Richards

Search the scriptures

We have been taught by our President and our leaders that we should study and read the scriptures. We were told that in our meeting Friday with the Regional Representatives of the Twelve, Brother Hinckley told us at our last conference to read the Book of Mormon, and he has had over a thousand letters back from Saints, advising that they have read it.

The Savior of the world advised us to read the scriptures. He said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Is there anything worth seeking more than eternal life?

Nahum's prophecy of our day

As I read the scriptures—and I have read the Book of Mormon during the past six months and most of the Bible—I always find something therein that I did not remember was there when I read it before. And I would like to use as a sort of a text

for what I say here today a verse that I took from the book of Nahum, chapter 2, in the Bible, which reads as follows: "The chariots shall be with flaming torches in the day of his preparation. . . .

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings" (Nahum 2:3-4).

Could anybody have described an automobile better than that before there was such a thing as an automobile? Certainly they travel like the lightning, and they look like torches—especially in the evening when the lights are on—and they jostle against each other. If you want a demonstration of that, just go to one of the body repair shops and see how many of them come in all bruised!

The thing that I liked about that particular passage of scripture is that it describes the day of the Lord's preparation. We live in that day. Five hundred years ago this prophecy could not have come true, but today there is no other answer for that

prophecy than an automobile. The importance of the prophecy is that it describes the day of his preparation.

Messenger to prepare for Christ's coming

I like to think of the many passages of scripture that designate the time of his preparation. I quote you from the book of Malachi, where the Lord, speaking through Malachi, said that he would send his messenger to prepare the way for his coming. And he would come swiftly to his temple, and who could abide the day of his coming, because he would be as refiner's fire and fullers' soap (see Mal. 3:1-2). Now, obviously that had no reference to his first coming. He did not come swiftly to his temple at that time. He did not come cleansing and purifying as refiner's fire and fullers' soap. We are told that when he comes in the latter days, the wicked will cry out to the rocks, "Fall on us, and hide us from his presence" (see Rev. 6:16).

When the Lord sends a messenger to prepare the way for his coming, that messenger can be none other than a prophet. When the Savior came in the meridian of time, John the Baptist was sent to prepare the way for his coming, and Jesus testified of him that there was no greater prophet in Israel (see Luke 7:28). And the prophet Amos tells us: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7).

Therefore, when the time of preparation comes, as I have read to you here today, the Lord could not prepare for his coming without a prophet. And the prophet of this dispensation was none other than the Prophet Joseph Smith. And what he has brought forth is a fulfillment of so many of the prophecies of holy scripture that cannot be found anywhere else in all this world.

"Restitution of all things"

I like the statement of Peter of old, following the day of Pentecost, when he talked to those who had put to death the Christ. He said the heavens were to receive the Christ until "the times of restitution of all things . . . spoken by the mouths of all the holy prophets since the world began" (Acts 3:20-21). Search this world over and you cannot find a church that claims a restitution of all things spoken by the mouths of all the holy prophets except The Church of Jesus Christ of Latter-day Saints. We believe Peter was a prophet; and if the world does, then they cannot look for the Savior's second coming until there is such a restitution of all things.

There is not time to discuss that restitution today, but just think of the coming of the Father and the Son to teach the real personality of the Godhead; the coming of Moroni with the plates from which the Book of Mormon was translated; the coming of John the Baptist (as Brother Monson testified this morning) with the Aaronic priesthood, the power to baptize by immersion for the remission of sins; the coming of Peter, James, and John who held the keys of the holy apostleship, with power to organize the church and kingdom of God in the earth for the last time, in fulfillment of the promise made by Daniel in his interpretation of King Nebuchadnezzar's dream.

Nebuchadnezzar's dream

The king had forgotten his dream, and he called all the soothsayers and the wise men and astrologers, and none of them could tell him his dream. He heard of the man Daniel and sent for him, and Daniel said: "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan.

2:28). Then Daniel told him about the rise and fall of the kingdoms of this world until the latter days, when the God of heaven would set up a kingdom that should never be destroyed or given to another people. But like a little stone cut out of the mountains without hands, it would roll forth until it should become as a great mountain and fill the whole earth (see Dan. 2:44-45).

The establishment of that kingdom was made possible in these latter days—and he said in the latter days—through the coming of Peter, James, and John with the holy apostleship and the power to organize the kingdom of God in the earth again.

Kingdom of God

One of our missionaries in the South, while I was the mission president there, preached about that dream and the establishment of the Lord's latter-day kingdom. I stood at the door at the close of the meeting, and a man came up and introduced himself as a minister. He said, "You don't mean to tell me you think that kingdom is the Mormon church, do you?"

And I said, "Yes, sir. Why not?"

He said, "It couldn't be."

I said, "Why couldn't it?"

He said, "You can't have a kingdom without a king, and you don't have a king, so you don't have a kingdom."

"Oh," I said, "my friend, you didn't read far enough. You just read the seventh chapter of Daniel and you will see where Daniel saw 'one like the Son of man' coming in the clouds of heaven unto the Ancient of Days. And unto him was given the kingdom, that all other kingdoms, powers, and dominions under the whole heavens should serve and obey him (see Dan. 7:13-14).

Then I said: "My friend, tell me, how can a kingdom be given to him when he comes in the clouds of heaven if a kingdom is not prepared for him?" I said: "Maybe you would like to know what is going to become of that kingdom. If you will read a little further, Daniel said something like this: The kingdom and the power and the dominion under the whole heavens shall be given unto the Saints of the Most High God, that they might possess the kingdom for ever (see Dan. 7:18, 27). And as if that were not quite long enough Daniel adds, 'Even for ever and ever.' "

Now, who are the Saints of the Most High God? All you wonderful people who are listening in today, and you who are bearing the burden along with these thirty thousand missionaries scattered all over this world to help prepare this kingdom for the coming of the great King.

Restoration of everlasting gospel

I like to refer to the experience of John the Revelator when he was banished upon the Isle of Patmos. A voice from heaven said: "Come up hither, and I will shew thee things which must be hereafter" (Rev. 4:1). This was thirty years after the death of the Savior. And the angel showed John the power that would be given to the evil one, the devil, to make war with the Saints (and the Saints were the followers of Jesus) and to overcome them and to reign over all kindreds, tongues, and nations (see Rev. 13:7). That is one of the positive declarations in the holy scriptures of a complete apostasy from the church that Jesus established. But the angel did not leave it there. He then showed John another angel flying in the midst of heaven, "having the everlasting gospel [and that is the only gospel that can save men] to preach unto them that dwell on the

earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

If the everlasting gospel had been upon the earth, there would have been no need for John to see a restoration brought back by an angel. This is the restitution of all things that Peter had in mind when he said that the heavens were to receive the Christ "until the restitution of all things . . . spoken by the mouths of all the holy prophets since the world began." And then the angel showed him an angel bringing the everlasting gospel to be preached to every nation, "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:7).

We live in the day of his judgments. In the period of my lifetime there have been more judgments and destructions and wars and contentions in this world than in all the history of the world combined before that time. This is the time of the judgments that the angel saw, when that everlasting gospel should be restored. And then he adds: "Worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

Day of preparation

When Joseph Smith had his marvelous vision and saw the Father and the Son, there was not a church in this world that worshipped the God that made the heavens and the earth and the sea and the fountains of water. They worshipped an essence

everywhere present, a god without body, parts, or passions. And if he has no body, that means he has no eyes—he cannot see; he has no ears—he cannot hear; he has no voice—he cannot speak. What is there left to worship when you take all of those qualities away? And then think of the two glorious personages who appeared to the Prophet Joseph Smith in a pillar of light brighter than anything in this world.

Now there are many more wonderful things that the holy prophets were permitted to see with respect to this preparation for his coming in the day when the chariots should jostle against each other, when their lights should be like torches, and when they should travel like the lightning, but that is as far as my time permits. I love this work. I know it is true. There is no one else—no other people in the world—that have fulfilled the words of the prophets as has the restoration of the gospel in this, the dispensation of the fulness of times.

I pray God to bless you all, and bear you my witness of the divinity of this work, in the name of the Lord, Jesus Christ, amen.

President N. Eldon Tanner

Elder LeGrand Richards, a member of the Council of the Twelve Apostles, has just spoken to us.

We shall now hear from Elder Howard W. Hunter, a member of the Council of the Twelve Apostles.

Elder Howard W. Hunter

Law of resistance

A few years ago we were standing in a large crowd of people gathered early in the morning along

the waterfront of Apia Harbor in Samoa. It was the occasion of the National Holidays, when hundreds of people came to watch the *Fautasi*, or long-boat, races that sweep in from

the ocean to the calmer waters of the harbor to cross the finish line.

The crowd was restless, and most eyes were turned toward the sea, watching for the first glimpse of the fautasis. Suddenly there was a roar from the crowd as the boats came into sight in the distance. Each of them had a crew of fifty powerful oarsmen dipping and pulling the oars with a rhythm that forced the crafts through the waves and foaming water—a beautiful sight.

The boats and men were soon in full view as they raced toward the finish. Even though these powerful men pulled with their might, the weight of a boat with fifty men moved against a powerful adverse force—the resistance of the water.

The cheering of the crowd reached a crescendo when the first long-boat crossed the finish line. We walked over to the place where the boats docked after the race had concluded. One of the oarsmen explained to us that the prow of the fautasi is so constructed that it cuts through and divides the water to help overcome the resistance that retards the speed of the boat. He further explained that the pulling of the oars against the resistance of the water creates the force that causes the boat to move forward. Resistance creates both the opposition and the forward movement.

Friction, or resistance, is an interesting phenomenon. Without this force, a person or vehicle could not move about, or if already in motion, could not be stopped except by collision. Simple things like nails, screws, and bolts would not stay in place; a cork would not stay in a bottle; a light globe would drop from its socket; a lid would not stay on a jar.

The law of friction or resistance that we think of as only applying to science seems to find application in our personal lives. This is probably

what Lehi was referring to when he spoke to his son Jacob. He reminded Jacob of the afflictions and sorrows that had come to him because of the rudeness of his brethren, and told him how these afflictions would ultimately result in good. These are the words of Jacob to his son: "Thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain" (2 Ne. 2:2).

Opposition in all things

In other words, the afflictions that had come to him in the form of opposition or resistance would be for his good. Then Lehi added these words that have become classic: "For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad" (2 Ne. 2:11).

We came to mortal life to encounter resistance. It was part of the plan for our eternal progress. Without temptation, sickness, pain, and sorrow, there could be no goodness, virtue, appreciation for well-being, or joy. The law of opposition makes freedom of choice possible; therefore, our Heavenly Father has commanded his children, "Choose ye this day, to serve the Lord God who made you" (Moses 6:33). He has counseled us to yield to his spirit and resist temptation. Free agency, of course, permits us to oppose his directions; thus, we see many who resist the truth and yield to temptation.

Tribulation endured by progenitors

Today the Church stands at the summit of a century and a half of progress. The terrain over which we have traveled is a grim reminder that struggle, persecution, and sorrow have been the lot of our forebears. Kirtland, Jackson County, Clay

County, Haun's Mill, and Nauvoo seem synonymous with suffering—a part of the tribulation the Lord promised that his people would have to endure (see D&C 58:3).

As we look back in retrospect, we see that it was because of the opposition encountered in our early history that our progress today has been made possible. Out of that caldron of persecution and heartache, the Lord answered the soul-cry of the Prophet Joseph Smith in these words: "Thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high" (D&C 121:7-8).

"If thou art called to pass through tribulation, . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good" (D&C 122:5, 7).

By the tribulation well endured by numerous of our progenitors, a desert blossomed as a rose (see Isa. 35:1), a tried and persecuted people provided a heritage of faith, and Zion put on her beautiful garments for all to see (see D&C 82:14).

One hundred fifty years of Church history provide us with a lesson that when resistance and opposition are greatest, our faith, commitment, and growth have the greatest opportunity for advancement; when opposition is least, the tendency is to be complacent and lose faith. President Brigham Young said: "Let any people enjoy peace and quietness, unmolested, undisturbed,—never be persecuted for their religion, and they are very likely to neglect their duty, to become cold and indifferent, and lose their faith" (in *Journal of Discourses*, 7:42). This lesson, which applies to the Church collectively, also applies to individuals.

Documented in scripture are episodes from the lives of many former-day Saints who, by personal sacrifice, opposition, and adversity,

achieved their exaltation. From their biographies of struggle, I offer their testaments of faithful endurance.

Job

The classic example of faithful endurance was the Old Testament prophet Job. He lost all his possessions, he suffered great personal affliction and physical pain, some of his children met tragic death, and even his friends deserted him. Yet he proclaimed his faith: "[God] knoweth the way that I take: when he hath tried me, I shall come forth as gold. . . . His way have I kept, and not declined" (Job 23:10-11).

Abraham and Jacob

We turn the pages to another exemplar of faith, father Abraham. He fought in time of war, went through a period of extensive famine, saw his own father turn away from the priesthood, and suffered persecution for his faith—almost to the point of his own death. After years of waiting for a son, he was ordered to sacrifice him to the Lord. He also experienced the sorrow of the loss of his beloved wife, Sarah.

To the early Saints of this dispensation, the Lord said, "I, the Lord, have suffered the affliction to come upon them. . . . They must needs be chastened and tried, even as Abraham" (D&C 101:2, 4).

Abraham's grandson, Jacob, was also no stranger to adversity. As a young man he was estranged from his twin brother and didn't return home to see his father, mother, or brother for many years. He lived a life of mourning for a favorite son, whom he thought dead, but who had been sold into slavery. He buried his beloved Rachel after she gave birth to his last-born son, Benjamin. He knew the personal sorrow of sons who were not valiant, but still he

blessed their days and posterity so that their descendants are honored to be called the House of Jacob, the House of Israel.

Paul

The New Testament records the life of one Paul of Tarsus. From the day of his dramatic conversion, he experienced great trial and personal affliction. He was imprisoned for his faith, beaten, stoned, and in his own words, buffeted by Satan. Yet he wrote: "Most gladly . . . will I . . . glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9). Comparing his own adversity to that of Paul, the Prophet Joseph once wrote, "I feel, like Paul, to glory in tribulation; for to this day has the God of my fathers delivered me" (D&C 127:2).

Nephi

Last, I refer to the life of Nephi from the Book of Mormon as an example of faithful endurance. With his parents, he left prosperous circumstances in Jerusalem and then for eight years, in great affliction, journeyed in the wilderness. The family then crossed uncharted seas to a new land. During this period, Nephi was assailed, ridiculed, and persecuted by members of his household. Following the death of his father, Nephi and other family members had to separate themselves from his older brothers because they sought his life. Out of his despair, he declared, "My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep" (2 Ne. 4:20).

Biographies of faith

These are biographies of faith—men whom God has honored because they relied on him in times of their

extremity. They learned the truth that God chose them "in the furnace of affliction" (Isa. 48:10).

Today other biographies of faith are being written—Saints who, like Job, suffer physical pain, emotional sorrow, and even disloyalty from friends—yet remain faithful; Saints who, like Jacob, see sons and daughters not so valiant as they should be, but who bless them for their potential; Saints who, like Paul, endure great ridicule and endure to the end; Saints who, like Nephi, must separate themselves from family because of their commitment to the gospel. There are those who know pain and sorrow because of loss of loved ones; who know spiritual sorrow because children go astray; who experience loss of health, financial reverses, and emotional distress, and yet, like Job, resolve, "When he hath tried me, I shall come forth as gold" (Job 23:10).

President Kimball

We recently celebrated the birthday of President Spencer W. Kimball. Most of us are familiar with the fact that great adversity has been his companion for a great portion of his eighty-five years. He spoke from experience when he wrote these words: "Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery" (*Faith Precedes the Miracle*, Salt Lake City: Deseret Book Company, 1972, p. 98).

God will have a tried people

We stand on the summit of 150 years of Church history; yet there are

other summits to climb before the work of God is crowned with victory. There will be tribulations collectively and hardships personally—that resistance so essential to the eternal plan.

What makes us imagine that we may be immune from the same experiences that refined the lives of former-day Saints? We must remember that the same forces of resistance which prevent our progress afford us also opportunities to overcome. God will have a tried people!

I witness today this truth from a verse of one of our favorite hymns:

*When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply.
The flame shall not hurt thee; I only design*

Thy dross to consume and thy gold to refine.

(*Hymns*, no. 66).

May God bless us to endure well the purpose for which we were sent, I pray in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Howard W. Hunter, a member of the Council of the Twelve Apostles, has just addressed us.

The choir and congregation will now join in singing "How Firm a Foundation." After the singing, Elder F. Enzio Busche, a member of the First Quorum of the Seventy, will address us.

The choir and congregation sang the hymn "How Firm a Foundation."

Elder F. Enzio Busche

As I stand here before you at this moment, I cannot help but think back to the day when I, as an investigator of the Church, was confronted with the missionaries' challenge to prepare for my baptism. This step seemed to be too big for me to take, but because I already had a testimony burning within me of the truthfulness of this work, I knew that notwithstanding baptism would take away my right to speak to my Father in Heaven again in prayer.

So I accepted the challenge for baptism, with a fearful heart, but I told the missionaries that I would do it only on two conditions: First, that I would never be called to any Church position, and second, that I would never have to give a talk. Without the loving influence and the power and security of the Holy Ghost, which I received by the laying on of hands after baptism to help

me, I could not have done anything in my various Church assignments by myself.

Knowledge of God important

We, as members, have the privilege to bear witness of the restoration of the Church of Jesus Christ through a divinely authorized man, Joseph Smith, in these latter days. As I bore this witness to a man just recently while I was serving as mission president in Germany, I saw that he felt very uneasy about my statement, and he, like so many others, responded with a question: "Don't we all believe in the same God?" This question hurt me. It always hurts me when I see how many people are so indifferent and show such a lack of awareness in this most vital question in man's life: Can I find thee, my Father in Heaven?

Yes, one could say that regardless of when, where, and in what circumstances we are raised, we all long for our Heavenly Father and desire after him, because we knew him before we came to this earth. But do we, on this earth, all believe in the same God? No—absolutely not! Men have created, in their use of free agency, all kinds of different interpretations of our Father in Heaven and the purpose of our lives.

In our mortal existence there is no place for an uncertain, indifferent awareness of our responsibility and obligation to decide whom we should follow. Either we must attain a knowledge of our Creator and God, who loves us, who wants to bring peace, dignity, light, and happiness into our lives, or by and by we will forget our divine origin and remain in the foggy mists of the deceiver—the adversary, who cannot stand the fact that we, as living souls, did not accept his plan in our premortal lives.

He is fighting, with all of his knowledge, to lead men astray as they exercise their free agency, that he might make them his slaves. We are witnesses that the fear, hatred, despair, loneliness, and ugliness that people experience in their lives are the fruits of the influence of the adversary. It is obvious that his long-range, ungodly strategy to destroy our ability to truly love and have faith is aimed at these latter days before the second coming of the Savior, when a decision is required of every man.

If we do not decide to search out and accept the truth in the only way authorized by God, with all our might, mind, and strength, even when it means changing our lives completely, we will have built our house on sand. The half-truths of men, often mingled with scripture, are sometimes strong enough to fulfill the expectations of the people for

a season or for a generation, but they can neither bring them along the path of exaltation and eternal life nor bring satisfying answers to the demanding problems of mankind in these days.

Follow Christ

Receiving and accepting Jesus Christ and his plan of salvation in its fulness and its truth means leaving the world and its earthly desires behind and building Zion around ourselves. When Christ walked the earth to prepare the way for his disciples, standing in purity and bearing testimony of the truth, he was a light in the darkness, and the darkness knew him not (see John 1:5). The darkness organized itself to destroy him. Christ knew that this would happen, not only to him but also to all his true disciples. He said, in speaking to his followers, in Matthew 10:22, "And ye shall be hated of all men for my name's sake."

When we really follow Christ in his true restored church, it will be manifested in our lives. The fruit will follow. The Holy Ghost will lead us to make uncomfortable decisions, to develop true love and faith by learning to sacrifice and to discipline ourselves. Our abilities will grow and will bring satisfaction and joy and happiness. Through the instrument of an ongoing communication with our Heavenly Father—a constant prayer in our hearts for direction in the many little decisions in our lives—we feel the softness of the yoke of Christ, as he said in Matthew 11:28, 30:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest

"For my yoke is easy, and my burden is light."

We will be led to live our lives his way and not the world's way.

Satan deceives

The men of the world feel secure with the question "Don't we all believe in the same God?" The answer to the question is "No." The deceiver has initiated all kinds of philosophies and religions to lead people astray, to make them feel happy and safe in their man-made rationalizing and wickedness. He wants them to forget that someday we all have to stand in the judgment of Christ and report our deeds and words. The Savior said in Matthew 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

We are living in the glorious days of fulfillment eagerly awaited by the prophets of old—Enoch, Isaiah, Daniel, Paul, and many others. In our day the works of the deceiver of all the ages are being revealed by Christ through a living prophet. The disciples of Christ—the Saints of the latter days under the leadership of a living prophet, even Spencer W. Kimball—are taking the offensive to show the world the fruits of righteous living in the gospel of Jesus Christ. We testify with the angels that these are the days of warning for the people of the nations of the world, and that the time is near when it will be too late. We testify with the words of Amulek, a Book of Mormon prophet, recorded in Alma 34:32-33 and 35:

"For behold, this life is the time for men . . . to perform their labors.

"And now, as I have said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; . . .

"For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit

of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked."

Principle of righteousness

The saving priesthood powers from above operate only through the principle of the righteousness of men. These powers are working through the innocent and the pure in heart as prophesied since the days of old. Thirty thousand missionaries are sent out to teach with this power, searching for those who are seeking the eternal principles of truth that they have been waiting for during their whole lifetime. Hundreds of thousands of priesthood holders and women witness daily—through their righteous lives, their example, and their testimonies—that they have been sealed by the Holy Ghost with the knowledge that these things are true, that the kingdom of God is in the process of establishment in these days to prepare for the second coming of the Savior.

With great excitement, the disciples of Christ in these last days are learning to accept the word given to the Prophet Joseph Smith in Doctrine & Covenants 58:64:

"For, verily, the sound must go forth from this place into all the world, and unto the uttermost parts of the earth—the gospel must be preached unto every creature, with signs following them that believe."

This work in these latter days is bringing to pass the prophecy of the prophet Enoch, the seventh from Adam, recorded in the Pearl of Great Price, Moses 7:62:

"And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and

also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

Accept God as he really is

My dear brothers and sisters, I bear you my testimony that this is the day of the establishment of the kingdom of Christ on this earth—that nobody will be able to escape the

decision to accept God as he really is and not as he has been made to appear according to man-made philosophies. I know that this is the work of the living God, working through a living prophet, Spencer W. Kimball. I say this in humility in the name of our Savior, Jesus Christ, amen.

President N. Eldon Tanner

Elder F. Enzio Busche, a member of the First Quorum of the Seventy, has just spoken to us.

Elder Marion D. Hanks, a member of the First Quorum of the Seventy, will now address us.

Elder Marion D. Hanks

Enoch

In that same chapter of the book of Moses to which Brother Busche has just referred, there is a conversation recorded that is for me one of the most instructive and tender in all literature. Enoch had "built a city that was called the City of Holiness, even Zion," which "in process of time, was taken up into heaven. . . .

"And . . . the God of heaven looked upon the residue of the people [that is, upon those who had not been taken up], and he wept" (Moses 7:19, 21, 28).

Then Enoch said to the Lord: "How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

". . . How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?" (Moses 7:28-29).

Enoch then reminded God of the limitlessness and ongoing nature of his creations, and of his holy perfections and glory and accomplishments, and said: "Naught but peace, justice, and truth is the habi-

tation of thy throne; and mercy shall go before thy face and have no end; *how is it thou canst weep?*

"The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

"And unto thy brethren have I said, and also given commandment, that they should *love one another*, and that they should *choose me*, their Father; but behold, they are without affection, and they hate their own blood.

". . . and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?" (Moses 7:31-33, 37; italics added).

God, from whom all blessings come, asked of his children only that they should love each other and choose him, their Father.

But as in our day, many neither sought the Lord nor had love for each other, and when God foresaw

the suffering that would inevitably follow this self-willed, rebellious course of sin, *he wept*. That, he told Enoch, was what he had to cry about.

Long ago I heard an important story which has been helpful to me. I have not seen it in writing and therefore cannot give credit as I would like. The story has obviously been deliberately fashioned to teach in a provocative way principles in which I believe.

At the gate

Over a period of time three men, as each of us ultimately will, passed from mortal life to ongoing immortality. Each, as he made the transition, at once found himself in the presence of a gracious person who made him feel comfortable and calmed his apprehensions.

Each man in turn found himself responding to questions which somehow formed in the mind and heart, vital above all other considerations. "What do you think of Christ? What is your relationship with him? Do you know him?"

The first man answered reluctantly, with some chagrin. He had not been, he said, one who had participated in organized religious activity. There seemed to be too much formalism, too much hypocrisy, too little real religion. Neither had he on his own sought a personal relationship with the Lord. He had been a good husband and father, an active citizen, a man of integrity, but it now came to him very clearly that he had missed the central purpose of his life, that he had been distracted from what he should have been seeking. With gratitude, he was received into a circumstance where he could begin to learn what he needed to know.

The second man had a briefer interview. Quickly perceiving the import of the questions, he quickly answered. He had, he said, been a

soldier for Christ, a crusader for him in business, a spokesman for him in industry. He seemed crestfallen to be ushered after a time into a circumstance where he too could begin to learn what he needed to know.

The third traveler came into the presence of his host with an overwhelming sense of warmth and wonder. Understanding the questions, looking tearfully into the loving eyes of him who stood at the gate, he fell to his knees at his feet and worshiped him.

The Holy One

In the scripture it is written:

"O . . . my beloved brethren, . . . the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name" (2 Ne. 9:41).

Salvation and exaltation, I believe, are not matters of heavenly bookkeeping, but of the qualifying of the soul that comes with knowing the Lord.

Willing to receive

It is also written that one who does not abide laws pertaining to the various conditions of eternal opportunity cannot enjoy the blessings of those kingdoms. There are those who will not enjoy the blessings of *any* kingdom of glory, but must function, says the record, in a kingdom *not of glory* (see D&C 88:22-24). And of them it is written:

"And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received."

Saturday, April 5

First Day

"For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift" (D&C 88:32-33).

Each of us will enjoy all of God's blessings that we are willing to receive.

But how do we manifest that willingness? A prophet answers: "How knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?" (Mosiah 5:13).

We know and choose him and enjoy his blessings through serving him, through qualifying for his friendship, and by keeping him always in our hearts and minds. In our afflictions and gropings and forebodings we turn to him for comfort and support. He is always accessible to those who seek him.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"Lo, I am with you alway," he said, "even unto the end of the world" (Matt. 28:20).

"I will not leave you comfortless" (John 14:18).

He understands our infirmities and pressures and problems. Better than any other, he understands how it is to feel all alone.

"My God, my God, why hast thou forsaken me?" (Matt. 27:46).

Love each other

But loving him, reaching out to him, we have also to live his commandment to love each other. He taught us and showed us the paths we must follow. When he returned to Nazareth and entered the synagogue on the Sabbath day, he opened the book of Isaiah and read what had been written 700 years earlier about His ministry:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

In the magnificent story of the return of the King, he taught us unforgettably our responsibility to the hungry, the thirsty, the stranger, the naked, the sick, and those in prison. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Millennia before, through Isaiah, there was delineated the course of helpfulness he expected his children to follow:

"To loose the bands of wickedness, . . . undo the heavy burdens, . . . let the oppressed go free, . . . deal thy bread to the hungry, . . . bring the poor that are cast out to thy house, . . . when thou seest the naked, . . . cover him, . . . satisfy the afflicted soul" (Isa. 58:6, 7, 10).

We know, you and I, that we need the Lord. And he has made it plain that he also needs us as instruments of his love to his other children.

His instruments

A little girl living in a place for homeless children earned displeasure from annoyed attendants by depositing a note in a tree limb which could be reached from outside the institution. The apprehended little rule-breaker was quickly fetched to the superintendent, who opened the note which read, "To whoever finds this, I love you."

God's children need to be loved, and to have someone to love.

But it is written, "let us not love in word, neither in tongue; but in deed and in truth" (1 Jn. 3:18).

"Not with eyerservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6).

In the sermon Amulek preached, to which Brother Busche has referred, encouraging prayer and faith, there was added this invitation:

"And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith" (Alma 34:28).

The poet expressed it another way:

Love is not all: it is not meat nor drink

*Nor slumber nor a roof
against the rain;*

Nor yet a floating spar to men that sink.

(Edna St. Vincent Millay, *Collected Poems*, ed. Norma Millay, New York: Harper and Row, 1956, p. 659).

We speak of the love of Christ that is greater than faith, greater than hope; that expresses itself in sacrifice, in service, in giving.

Now, some of those who need our love are near at hand, others are far away. A few of the latter are arriving in our communities to remind us that vast numbers of displaced people are now and will be increasingly in need of help across the earth. We have heard a little of the tragedy of the boat people. Yet the problem of the hungry, the homeless, the hopeless, the poor and cast out, is beyond anything most of us can comprehend.

Near at hand

There are others nearer at hand who struggle with problems with which we must also be concerned. Major organized institutional welfare and social service efforts are in process, thank the Lord, but these are to augment our individual concern for the strangers who are among us, resident or passing through, for the wayward, the elderly, and the ill.

The widowed and divorced suffer devastating displacement, also, often alone and often in need of encouragement and help. Broken-hearted parents who have really tried, but whose progeny have chosen another path, are heartsick and often find little comfort in sermons or in the success of others. The numbers of single-parent families burgeon, each one representing special needs not understood by those who have not experienced them.

We have the testimony of scripture that the Lord God weeps when we do not choose him or truly love each other. The saddest circumstance any of us can envision, indeed the only evil that ultimately can really harm us, is in not choosing him and thus to be separated from him. But the companion tragedy—one that also brings suffering that makes him weep—is to fail in our affection for each other, affection expressed in unselfish efforts to give the Christian service President Kimball referred to thrice this morning, Christian service to the hungry, the naked, the oppressed, those who are cast out, the widow, the orphan, the afflicted, the brokenhearted, the bruised, the abandoned, the elderly, the sick, and the imprisoned.

Choose him—and love

We have two great challenges, you and I, and the challenge never ends as long as breath lasts: to

choose him and to love each other. Then we may be sure we will know him in this world and at last in that kingdom which is not of this world, where "God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3-4).

God bless us that we may meet the test, in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Marion D. Hanks, a member of the First Quorum of the Seventy, has just spoken to us.

President Ezra Taft Benson, President of the Council of the Twelve Apostles, will be our concluding speaker.

President Ezra Taft Benson

A marvelous work and a wonder

Seven centuries before the birth of Christ, Isaiah foresaw and foretold the restoration of the gospel of Jesus Christ in these latter days. He declared it would be a "marvelous work and a wonder" to all mankind (Isa. 29:14). When Jesus appeared to the Nephites in America, He confirmed the prophecy of Isaiah in these words: "For my sake shall the Father work a work, which shall be a great and a marvelous work" among the people of the land of America in the last days (3 Ne. 21:9).

April 6, 1830, in the state of New York, The Church of Jesus Christ of Latter-day Saints had its beginning in this dispensation, a beginning that went largely unnoticed by the world. A small number of men and women, including the Prophet Joseph Smith, gathered in the home of Peter Whitmer, Sr., to witness and participate in the official organization of the Church. Today there are over 4½ million members in eighty-one countries. We now look in retrospect on 150 years of the history of the Church and are led to exclaim with Isaiah, "Truly the work is marvelous and wonderful!"

That the Church of Jesus Christ would have an inconspicuous beginning and then enjoy phenomenal growth was likewise predicted. Jesus used the comparison of the small mustard seed to describe the early beginning of His church. But eventually, He declared, that insignificant seed would become a great tree and many would find refuge in its branches (see Matt. 13:31-32).

The prophet Daniel described the beginning and remarkable growth of the Church as a small stone which would become a great mountain and fill the entire earth! (see Dan. 2:34-35, 44).

As men have attempted to assess the Church at a given period of time, in many instances they have not been able to see its forward movement and potential. The growth of the Church, like the growth of grass or trees, has been almost imperceptible to the eye, but little by little, line by line, precept by precept, the Church has matured.

Church survives persecution

Simultaneous with the early development of the Church was a spirit of opposition and persecution.

Wherever the tiny "mustard seed" was planted, attempts were made to frustrate its growth. But notwithstanding all the efforts to destroy the work—even the murder of the Prophet Joseph Smith and his brother—the Church prospered and grew. There were those who thought the Church would fail with the deaths of the martyrs Joseph and Hyrum, but they did not perceive, as Daniel foretold, that this latter-day kingdom should "never be destroyed" (Dan. 2:44).

Just before the Prophet's death, Brigham Young said, "The kingdom is organized; and, although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition" (*History of the Church*, 6:354).

The Church of Jesus Christ of Latter-day Saints is, as Daniel prophesied, a spiritual kingdom "cut out of the mountain without hands" (Dan. 2:45), meaning that it was begun through the intervention of God. It is not just another human institution. What other organizations or churches ascribe their founding to the declaration that messengers have come to human beings from the God of heaven with authority and power to restore ordinances and keys lost by apostasy?

The Church has survived exile from four states, the harassment and persecution of its members, an extermination order from a governor, the execution of its prophet, disenfranchisement by the government, and continuous persecution of its leaders and people. That is what this church endured and survived in the first sixty years of its history—and it was through such adversity, persecution, and impoverishment that the Church gained strength and matured. By the time Joseph F. Smith, the son of the Prophet Joseph's brother Hyrum, became President, he could say, "We have passed through

the stages of infancy . . . , and are indeed approaching . . . manhood and womanhood" (in Conference Report, Apr. 1909, p. 2).

Opposition to the Church did not subside with the twentieth century, but gradually people came to see us for what we stood for, rather than what our enemies said about us. Our Mormon boys fought in two world wars and were recognized for their standards and principles. During the Great Depression of the thirties, the Church came to be known for independence, self-reliance, and taking care of its own. And over the century, Latter-day Saints distinguished themselves in the fields of science, education, medicine, business, and other endeavors.

The Church flourishes

The missionary force brought a harvest of converts from all over the world. Seeds planted abroad as missions became stakes. Truly Zion had put on her beautiful garments; her borders had become enlarged (see D&C 82:14). When Joseph Fielding Smith, son of President Joseph F. Smith, became President of the Church, he declared: "We are coming of age as a church and as a people. We have attained the stature and strength that are enabling us to fulfill the commission given us by the Lord through the Prophet Joseph Smith that we should carry the glad tidings of the restoration to every nation and to all people" (in Conference Report, Manchester England Area Conference 1971, p. 5).

Two years later, President Smith's successor, President Harold B. Lee, said: "Today we are witnessing the demonstration of the Lord's hand even in the midst of his saints, the members of the Church. Never in this dispensation, and perhaps never before in any single period, has there been such a feeling of

urgency among the members of this church as today. Her boundaries are being enlarged, her stakes are being strengthened. . . .

"No longer might this church be thought of as the 'Utah church,' or as an 'American church,' but the membership of the Church is now distributed over the earth" (ENSIGN, July 1973, pp. 4, 5).

One year ago, President Kimball stood at this pulpit and said: "Since we last met in general conference. . . , we have witnessed much growth and expansion of the Lord's kingdom. . . .

"We have established new missions covering almost all of the free world, and we are turning our attention more diligently now to one day sharing the gospel with our Father's children behind the so-called iron and bamboo curtains. We have need to prepare for that day. The urgency of that preparation weighs heavily upon us. That day may come with more swiftness than we realize.

"Every year now we are adding approximately a hundred new stakes. . . .

"I rejoice with you, my brothers and sisters, in these statistical evidences of the progress and growth throughout Zion" (ENSIGN, May 1979, p. 4).

Yes, as we indulge in retrospect after 150 years of existence, we rejoice and declare the progress has been marvelous and wonderful. We thank the Lord for His merciful blessings. We do not hesitate to ascribe the success and progress of the Church to His omnipotent direction.

But now — what of the future?

No neutral stand

We assuredly expect additional progress, growth, and increased spirituality. We will see our missionaries cover the earth with the message of the Restoration. We will see temples

in every land where the gospel has penetrated, symbolizing the truth that families, living and deceased, may be joined together in love and eternal family associations. But we must also be reminded that there will be ever-present efforts to obstruct the work.

In 1845, the Quorum of the Twelve issued an epistle to the heads of state in the world. I quote from one paragraph:

"As this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject, no community or individual, will stand *neutral*. All will at length be influenced by one spirit or the other; and will take sides either for or against the kingdom of God" (James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols., Salt Lake City: Bookcraft, 1965-75, 1:257).

That day is now here. Opposition has been and will be the lot of the Saints of the kingdom in any age. The finger of scorn has been pointed at us in the past, and we may expect it in the future. We also expect to see men in high places defend the Church; there will also be "pharaohs" who know neither Joseph nor his brethren. The seed planted and watered in 1830 has now matured to a fully grown tree for all to see. Some will seek the refuge of its shade in the heat of the day, but none will be neutral in their appraisal of its fruit.

The Church will continue its opposition to error, falsehood, and immorality. The mission of the Church is to herald the message of salvation and make unmistakably clear the pathway to exaltation. Our mission is to prepare a people for the coming of the Lord. As the world drifts further away from God and standards of virtue and honor, we may expect oppo-

sition to the work of the Church. We may expect to see the time, as the Book of Mormon forecasts, when "multitudes . . . among all the nations of the Gentiles [will gather] to fight against the Lamb of God" (1 Ne. 14:13). The power of God and the righteousness of the Saints will be the means by which the Church will be spared (see 1 Ne. 14:14-15).

Great need for faithfulness

Never before in our 150-year history has there been greater need for faithfulness among our members. Now is the time for all who claim membership in The Church of Jesus Christ of Latter-day Saints to stand firm and demonstrate their allegiance to the kingdom of God. It cannot be done as a critic or as an idle spectator on the sidelines. This is the time to answer the rally cry of our fathers:

*Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly:
Who's on the Lord's side? Who?*
(*Hymns*, no. 175).

Appeal to inactive priesthood bearers

I call on all inactive priesthood holders—you who, for reasons best known to yourselves, are disassociated from your quorums and church. You have formed new affiliations, and now some of you have become disinterested in the Church and no longer conform to its standards. Unhappily, many of your families tread in your paths and follow your examples. Brethren, when we fail to be true to our priesthood promises, the price we and our loved ones are forced to pay might well be entitled "the high cost for low living." What a blessing you would be to your wives and children if you would harmonize your lives with your covenants. O, brethren of the

priesthood, how we need your support, affiliation, and strength! Do not desert the cause of God at a time when the conflict is most imminent. Make President John Taylor's slogan your commitment: "The kingdom of God or nothing!" (in *Journal of Discourses*, 6:26).

We appeal to you to put aside habits that prevent you from affiliating with your brethren. Put aside your worldliness and renew your covenants. If you have differences with fellow members, go to them, or to your priesthood leaders, and talk them out. Don't allow differences to canker your soul and set you in opposition to the Church. You will find your brethren waiting to put their arms around you and welcome you into fellowship. You are our brethren in the priesthood and we love you.

Keep covenants

Brothers and sisters, be faithful to the Church. Be strong in your callings. Keep your covenants, and God will bless you and preserve you in the trying days ahead.

On the anniversary of the one hundredth birthday of the Church, President Heber J. Grant gave this counsel to the Saints: "Refrain from evil; do that which is good. Visit the sick, comfort those who are in sorrow, clothe the naked, feed the hungry, care for the widow and the fatherless. Observe the laws of health which the Lord has revealed, and keep yourselves unspotted from the sins of the world. Pay your tithes and offerings, and the Lord will open the windows of heaven and pour out blessings until there shall not be room to contain them. Be obedient to the laws of God and the civil laws of the country in which you reside, and uphold and honor those who are chosen to administer them" (*Messages of the First Presidency*, 5:286). We renew that counsel to you today.

Saturday, April 5

First Day

Nothing can stop God's work

This is the spiritual kingdom of God moving forward in its divine course to fill the earth, a truly marvelous work and a wonder! As we contemplate our past and future, may we remember the prophecy of Joseph Smith, words that I testify are true: "No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done" (*History of the Church*, 4:540).

My brothers and sisters, this work is true. Humbly I bear this witness to all the world.

May God bless us all to be faithful and valiant, giving our first allegiance to God and His kingdom. In the name of Jesus Christ, amen.

President N. Eldon Tanner

President Ezra Taft Benson, President of the Council of the Twelve Apostles, has been our concluding speaker.

We remind the brethren of the general priesthood meeting which will

convene here in the Tabernacle this evening at 7 P.M.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances beginning at midnight following each conference day's proceedings.

Video cassettes of conference sessions will be sent to Church leaders in Europe to enable members to watch conference in chapels.

The nationwide CBS Radio Tabernacle Choir broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the Relief Society choir. We are grateful for the contributions you sisters have made and for the beautiful spirit your music has added to this meeting.

The choir will now sing in closing "Though Deepening Trials." Following the singing, the benediction will be offered by Elder F. Burton Howard, a member of the First Quorum of the Seventy.

The choir sang "Though Deepening Trials."

Elder F. Burton Howard pronounced the benediction.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The general priesthood meeting convened in the Tabernacle at 7:00 P.M. on Saturday, April 5, 1980. President N. Eldon Tanner, First Councilor in the First Presidency, conducted this session.

The music was provided by an Aaronic Priesthood choir from the Jordan, Jordan South, Sandy, Midvale, Crescent, Draper, Taylorsville, and Taylorsville West regions with Norman R. Wendel conducting and Roy M. Darley at the organ.

President Tanner opened this session with the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball, who is en route to Fayette, New York, has asked me to conduct this session.

Brethren, we are assembled in the general priesthood session of the 150th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Salt Palace and in approximately 1,924 locations in the United States, Canada, New Zealand, Puerto Rico, Australia, the Philippines, Korea, and, for the first time, the Dominican Republic.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elders O. Leslie Stone and Rex D. Pinegar preside in the Salt Palace, and Elder Adney Y. Komatsu and Bishop J. Richard Clarke preside at the BYU Marriott Center.

For the information of the brethren in outlying areas, we announce that at the general session this morning sisters Dwan J. Young, Virginia B. Cannon, and Michaelene P. Grassli were sustained as the new

general presidency of the Primary Association.

The singing during this session will be furnished by an Aaronic Priesthood choir from the Jordan, Jordan South, Sandy, Midvale, Crescent, Draper, Taylorsville, and Taylorsville West regions under the direction of Norman Wendel with Roy Darley at the organ. I would like to say what a fine-looking group of Aaronic Priesthood we have here tonight!

We shall begin this service by the choir singing "Oh, How Lovely Was the Morning." Following the singing, Elder Loren C. Dunn, a member of the First Quorum of the Seventy, and Executive Administrator of the Australia, New Zealand Area, will offer the invocation.

The choir sang the hymn "Oh, How Lovely Was the Morning."

Elder Loren C. Dunn offered the invocation.

President Tanner

The choir will now favor us with "I Face the World" and "I Am a Mormon Boy," after which we shall be pleased to hear from Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles.

The choir rendered the numbers "I Face the World" and "I Am a Mormon Boy."

Elder Marvin J. Ashton

When our prophet, Spencer W. Kimball, and I walked through the admittance door of the Utah State Prison a few days ago, the sound of sliding, electronically controlled cell doors could be heard clanging in the

background. The grating sounds of the steel bars against the concrete floor and walls let me know where I was again. The total situation was familiar to me. I had been in prison many times before (as a visitor).

President Kimball visits prison

It was President Kimball's first visit. Once past the heavily guarded door, we were escorted to Warden Lawrence Morris's office, located near the front of the medium security area. Even after we were safely seated in his office, I was still filled with real anxieties. I hoped conditions would be completely under control with no disturbances possible. There must not be any interference or interruption during the visit of the prophet. I was responsible for this trip, and as we sat there together, this total situation weighed heavily upon me. Past experience had taught me that the behavior of some inmates is unpredictable. Fortunately the able warden had prepared well, and conditions in and around his office were ideally calm and quiet. To my great relief it appeared that the "grapevine" means of communication inside the prison had not learned of the President's coming.

What had attracted President Kimball to the prison? Why was he there? What was his special interest? What was on his mind? Was there a certain inmate he wanted to see? Why should he expose himself to this dangerous environment, when he had mountains of responsibilities needing his attention in his own office?

With this latest prison visit over and having had a few days to reflect on and ponder the situation, I now know that President Spencer W. Kimball went there for many reasons and people. Being at his side and seeing him share himself with these special people will always be one of the choicest experiences of my life. I learned much. I was with a prophet in an unstable environment. My senior companion, if you please, taught me well. As we traveled together to the prison, visited there, and returned in the car, the warmth and wisdom of this mighty man renewed in me a

thrilling appreciation for his greatness.

Leadership traits

Let me share with you, especially you members of the Aaronic Priesthood, some of the leadership traits I witnessed during this tour with President Kimball. As we review and think together, I hope that we can apply these same traits in our lives. We can accomplish more and become stronger individually by following his example.

After a short visit in his office, the warden invited two inmates to come in and meet President Kimball. As they hesitatingly came in, President Kimball stood up, shook their hands, and gave them a warm welcome. Here was a prophet with two prisoners. I watched with keen interest. What would President Kimball say following the greeting? "What are your special jobs out here? Where is your home? Tell me about your family. Are you working on the construction of the new chapel?" These were some of his questions — all of which were free of criticism and embarrassment. Perhaps others would have been inclined to say under these circumstances, "How long is your prison sentence? What was your crime? How long have you been here? Your family can't be very proud of you. You ought to be ashamed wasting your life in jail. Why don't you shape up?"

President Kimball set the example for me and for all of us as he conducted this personal interview, if you please, with skill and sincerity. In a very few minutes, with few, but appropriate, words, he let the two prisoners know he was with them because he cares.

When this short visit with the two prisoners was over, we were to make our way to the prison chapel.

When we were outside again, it was about 10:30 A.M., with the temperature near 40 degrees Fahrenheit. "Would you like to ride or walk the two-block distance?" President Kimball was asked. He responded with, "I would like to walk." Since President Kimball was without a top coat, his personal secretary, D. Arthur Haycock, started to take his off to share with the President. President Kimball said, "No, thank you. You keep it on. If I walk, I won't need it." Just a routine appreciation gesture? Perhaps, some would say. But to me it was evidence of President Kimball's courteous way of life.

As President Kimball walked the distance to the new chapel site with the wardens, prisoners, and a few others of us, I was close enough at hand to hear his constant questions and concerns. He listened intently as answers were given and situations of interest pointed out. I was impressed again with his concern for people, their confinement and treatment.

Once within the walls of the chapel under construction, he took time to shake hands with workers, some of whom were prisoners, and with other visitors who were now aware of his presence. He seemed to take time for everyone. People never seemed to be a bother. I saw a number of workers jump down from scaffolds to shake his hand. In some cases I saw his arm go out to them before they could clean mortar and dirt from their fingers. They and leaders from other churches heard him say, "This interdenominational worship facility will help prisoners find their way back." He also added, "The Church and our people are happy to be participants in any and all community projects that are worthy." Once again I was impressed with his wholesome relationship with all people.

Respect and dignity

The highlight of the chapel inspection tour and the prison visit in general, it seemed to me, came when two inmates were invited to stand at the side of the prophet in the minimum security reception area for picture taking. As the President welcomed them forward and later put his arms around them, he said, "It is an honor for me to have my picture taken with you." The two prisoners were obviously touched by his comment. Others of us again saw the greatness and stature of the one we love so much. Respect and human dignity were witnessed. Again he taught well that all people are entitled to be treated as human beings, wherever they are found and regardless of where they have been. President Kimball, it was obvious, is a foe of sin but a friend of the sinner. The scripture found in D&C 50:26 came forcefully to my mind: "He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all."

As we were finishing our visit, one inmate rushed up to me and said, "I didn't get a chance to shake President Kimball's hand. Would you please tell him I love him?" Another prisoner responded with, "I'm not a Mormon, but he's got to be a special guy." Some day I hope that prisoner finds out what a special guy President Kimball really is.

As we walked back to the car to return to Salt Lake City, this choice experience with the prophet brought to mind the story of Parley P. Pratt when he and the Prophet Joseph Smith were together in a prison in Richmond, Missouri. The situation was much different, but the same witness of true dignity and majesty was enjoyed. (See Parley P. Pratt,

Jr., ed., *The Autobiography of Parley P. Pratt*, Salt Lake City: Deseret Book Company, 1938, pp. 193-200, 210-215, 230-240.) I, too, saw true majesty when a prison visitor performed and spoke under God's authority and shared himself fearlessly.

All men basically good

Before we drove away from the prison compound, President Kimball viewed the maximum security area. When he looked at the extra fences, towers, guards, and isolated location, he commented on how unfortunate it is when men can't be given freedom, responsibilities, and the joys of work. "All men are basically good. Some just lose their way and need to be led back into proper paths and habits," he said.

President Kimball asked the warden how the Church's family home evening program was doing at the prison. (President Kimball had been instrumental in its implementation years ago.) When told it was most successful, he was very pleased. The warden informed him that each week dozens of families continue to go to the prison on Monday evenings to provide family experiences for those qualified to be involved. These good people serve as families for inmates who don't have them. Their relationship, which very often goes on after prisoners are released, provides an excellent anchor in rehabilitation. The strength of the family is available on a regular basis. President Kimball has long been a believer that every person is entitled to family relationships, and when told that some inmates have their first real family experiences through this program, he was delighted.

During the tour of the new chapel and the walk between the buildings, there were always a number of young and old nearby to assist and respond to President Kimball's ques-

tions. After hearing President Kimball refer to me a number of times as "Marv" as we walked together, one of the younger set was impressed to say, "Isn't it kind of neat to have President Kimball call you 'Marv'?" I responded with, "Yes, it is, and it is especially neat to know that President Spencer W. Kimball is a prophet of God." I had again seen him in action.

In the car returning to Salt Lake City, President Kimball thanked us time and again for taking him to the prison. He felt good about the response of those with whom he had associated. "I hope you will make it possible for me to go back again," he suggested. "Those people need our love and constant encouragement."

Ten major points

What can we as priesthood members and leaders learn from President Kimball's trip to the prison? Much, I hope. Could I just quickly mention ten major points I observed? I think they can help us all be and do better if we will but follow his example.

1. He demonstrated how to interview "inactives," if you please, with friendly and sincere comments. His questions were free of embarrassment, ridicule, and criticism. How do you approach those who haven't been seen for a while and you want to reactivate?

2. He made others feel comfortable in his presence. He never talked down to anyone. He was always "one with" and not "one apart." Do we know how to make our associates feel comfortable during our visits, or are they allowed to feel we are just trying to improve our percentages?

3. He listened intently to the comments of his associates. Those about him knew they had his atten-

tion and his interest. I thought of the scripture found in Luke 2:46-47: "After three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

"And all that heard him were astonished at his understanding and answers." In this case perhaps we are within our rights to paraphrase this quotation a little and say, "After a few minutes they found him in the prison, sitting in the midst of the prisoners, both hearing them and asking them questions.

"And all that heard him were astonished at his capacity to ask and listen."

4. He was courteous. He knows well the fifth point of the Boy Scout Law and has undoubtedly been practicing it for more than seventy-five years.

5. He treated every person he met like a friend. He seemed to classify all he met into one category—basically good. Do you have the skill and capacity to be friendly to others when, in your limited vision, they may not seem to deserve it?

6. He expressed appreciation to everyone. No favor or assistance was ever taken for granted. "And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things" (D&C 59:21). Some who escape our love and quorum associations are starving for a word of encouragement and appreciation.

7. He exhibited a dignity and poise that was most impressive. Governor Scott M. Matheson of the State of Utah was on hand during President Kimball's tour. As I walked, talked, and visited with both men, I was greatly impressed with the fact that the governor received the same treatment from President Kimball as did the inmates. Do you have the capacity to love the nonattender as

much as you do the 100-percent attender?

8. He despises sin, but he loves the sinner. When I saw his arms go around the shoulders of the prisoners, I was touched. Are we beneath or above this type of behavior?

9. He is available to all God's children. He made prisoners feel they were doing him a favor to let him have his picture taken with them. As I watched him in his personal associations, never once did I see him avoid a situation or an individual. When they wanted to shake his hand or have a picture, there was never "I'm tired" or "not now."

10. He took long and meaningful strides in the direction of all who were inclined to hesitate. He seems determined to bring those on the edges back. Do we have the same kind of continuing approach with those who are temporarily sidelined?

Heartwarming example

I am glad the time and conditions were right for President Kimball to visit his friends in prison and that I could be with him. One prisoner who stood by his side for the picture is serving time for theft and burglary; the other is there for manslaughter. One was a member, one a nonmember. His greetings to them, "It is an honor for me to have my picture taken with you," continues to ring in my ears. "I was in prison, and ye came unto me" (Matt. 25:36). Once again we have the heartwarming example of seeing how widely our President can spread his arms in love. He makes room for all of us. He will not give up on anyone.

It is my hope and prayer that we will have the courage in our lives, homes, and quorums to lift, lead, and love in the way I saw demon-

strated by a prophet in prison. This I humbly ask in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles, has just addressed us.

Elder Paul H. Dunn

"Time-out"

Like many of you, I really enjoy sports. Sports often teach great lessons. The other night while I was watching an NCAA championship basketball game, I heard one of the players call out that familiar word, "time!" The team ran to the sidelines to receive some instructions from the man who could give them some help—the coach. And he did.

Isn't it interesting that, generally speaking, a team calls time-out when they're in trouble, when they need to regroup? I recall many times in my career when we'd call "time," and the catcher or the pitching coach or the manager would come to the mound and give me some needed instructions or encouragement. Sometimes the language was a little different, but the counsel was most always appreciated, sometimes even humorous.

I recall in one of my first professional games many years ago, in the very first inning the first three hitters hit safely, all of them on the first pitch. Out of the dugout came the pitching coach. The catcher joined him, and the three of us assembled on the mound.

The pitching coach turned to my catcher and said, "What in the world has Paul got on the ball anyway?"

The catcher said, "I don't know. I haven't seen it yet."

Well, what's that got to do with you and me? Life, you know, is a

We shall now hear from Elder Paul H. Dunn, a member of the First Quorum of the Seventy. He will be followed by Elder A. Theodore Tuttle, a member of the First Quorum of the Seventy and president of the Provo Temple.

little like "the big game." There are times when you and I need to call time-out. Have you ever had the experience of loading the bases while continuing to throw high and wide? Have you experienced "fourth down and one" on the goal line with ten seconds left? Have you watched your twenty-point lead dwindle to two? Or in life's game do you have a challenge controlling your temper or language? Is that personal weakness you've noticed still not under control? Are school subjects your nemesis? Are your finances ready to pull you under? Is your family solidarity sitting on shifting sand? And most important of all, are you trying to do it alone? Or have you been smart enough to call time-out to ask the coach for help?

Prayer

You know, it doesn't always have to be a formal prayer, my young brethren. You can do it as you drive in the car, on a date, in the privacy of your room, or on the playing field.

I'm reminded of something I read just the other day. Let me share it with you. It seems that a small boy was trying to lift a heavy stone, but couldn't budge it. His father, watching very interestedly, said, "Are you sure you're using all of your strength?"

"Yes, I am!" the boy cried.

"No, you're not," said the father. "You haven't asked me to help you."

Well, let me just tell you that however tight the game seems at the moment, I know the coach and I know that He can help. There is a personal and loving God who knows all of the plays. He understands the game of life. He understands you and me. And he understands what you and I need now to help in our lives. Talking to him is an easy thing, really. All you have to do is call time-out. Say to yourself, "I've had it. I need help." And be prepared to listen. Say to him, "I can't take any more of this running without seeing clearly where the bases are or the direction I'm headed."

Great leaders pray

Are you aware that all through history great leaders have called time-out? Washington at Valley Forge, Lincoln seeking answers in the war, Joseph Smith in the grove. This was true of the prophets of old: Abraham sought God; Moses called upon the Lord. Nephi, a great young champion, says in his own account: "I, Nephi, being exceeding young [like many of you], nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers" (1 Ne. 2:16).

Accounts such as these in scripture have always given me great courage to do likewise. That's why I think the prophets, even the leaders today, have counseled us to know the scriptures that we might be motivated to seek help.

Military experiences

Fortunately, like many of you, I came from a home where that kind of influence was available. Near my eighteenth birthday I was drafted into World War II. I found myself in an entirely new environment. I had always been taught in my home to take time out at night to pray, but I found this a little delicate, where in a typical barrack, there would be over fifty men on a floor. I used to try to get a bunk near the end of the room, where there would be a little privacy, and I would wait until the lights would go out before I would crawl out of bed to say my prayers.

I remember at Fort MacArthur everything went well for the first few nights and then finally one night, shortly after the lights went out, I crawled out of bed and knelt down to pray. About that time two half-stewed characters came in, flipped on the lights, and aroused all of us. A couple of fellows across the aisle from me saw me on my knees. Typical of that kind of environment, they started to poke fun. One of them, pointing to me, shouted so all could hear, "Hey, holy Paul, pray for me!" I felt a little chagrined and somewhat embarrassed and I thought to myself, "Now, what do you do?"

My mother had taught me a great principle. She used to say: "In delicate situations, use a sense of humor. It always helps." So while still on my knees, I squared my shoulders, looked at both of the soldiers, and said: "Would you give me your full names because I don't think the Lord knows you." Later, I'm pleased to say, they did come to know the Lord because they too took time-out.

I noticed later, when we got into combat, that in my battalion—the 305th Infantry—the word soon got around: "Get in Dunn's squad. He

always comes back." Many is the time that I shared a foxhole with anxious soldiers where we took time-out to talk to our Eternal Coach, even our Heavenly Father.

I remember the time so well as we were preparing for my very first invasion, sitting out in the Pacific on a troop ship with three thousand men aboard. This large group of soldiers represented the first seven waves in the invasion force. Prior to disembarking, one of the Protestant chaplains held a final church service. He had us all look around and get acquainted with each other and then he said: "Now, gentlemen, I don't want to worry you, but do you realize by tomorrow morning at eight o'clock, many of you will be standing before your Maker? Are you ready?"

Well, how would you feel, young men, if that challenge were hurled at you? At that time I was almost nineteen. Shortly after the service I found a secluded spot on the ship and called time-out and talked to my Heavenly Father. I didn't sleep that night nor did most of the men. The next morning as the seven waves of infantry went ashore, many not making it, I dug my first foxhole and took another time-out. I remember the event well. I called upon my Heavenly Father and said, "I really need to know if thou art there." Heavenly Father spoke to my mind, and I haven't been the same since.

Power of prayer

Will you learn, my young brethren, to take time-out? It even works in sports, because of the amazing influence it wields. I remember my first professional season, playing in a strange town; I had joined the club at midseason. The catcher, who was also the manager, was old enough to be my father. He was an old professional ballplayer from the Washing-

ton Senators and had had much experience. The team was a rough lot. I remember so well one night while visiting in a distant town, about two o'clock a knock came at my hotel door. I got up and answered it, and there standing in the framework was my manager.

He said, "Paul, may I come in?"

And I said, "Please do. What's the matter?"

He said, "Close the door, and whatever you do don't tell the others I came."

I said, "Well, I won't."

He responded: "I've been watching you for these past two months. You know the Lord, don't you?"

I said, "I think he's my friend."

He said, "Would you help me find him?"

We sat down in the room, and for over two hours talked about God, the Eternal Father and his Son, Jesus Christ. Tears began to form in his eyes.

I said, "Danny, have you ever prayed?"

He said, "No."

I said, "Would it offend you to pray with me?"

"Well," he said, "not if you will pray."

I said, "I would be honored."

So together we knelt down beside my bed, and talked to Heavenly Father. We took time-out. And as we arose from our knees, he pushed back the tears, threw his arms around me, almost choked me to death, and said, "Thank you, thank you. Could we do this some more?"

I said, "As often as you would like."

We did on several other occasions. But you know what else was interesting? Before the season ended, several other knocks came at my door. One night it was the first base-

man, then the shortstop, and the left fielder. And each in his own wonderful way said, "Don't tell the others."

I learned on that occasion that people are really seeking and want what you and I have. God bless you,

my wonderful brethren, to have the wisdom and strength to call time-out and visit with your Heavenly Father. He really lives, as does his Son, to which I testify in the holy name of Jesus Christ, amen.

Elder A. Theodore Tuttle

Brethren, something has happened to me. For twenty-two years I have been a General Authority. I have traveled the world over in my ministry. Over the course of these years, I have had marvelous experiences and have met many wonderful people. I have participated in sacred meetings. The choice association with my brethren has taught and inspired me. Now something has happened—I have been called to serve in a temple.

Greatest responsibility to seek after dead

I want to bear witness—and my witness is true—that the work for the redemption of the living and the dead is divine. It is a keystone of our religion. The work performed in temples stays the judgments of God from smiting the earth with a curse. It is not unusual, therefore, that the Prophet Joseph would say, "The greatest responsibility in this world that God has laid upon us [as individuals] is to seek after our dead" (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Company, 1938, p. 356).

The Prophet Joseph taught that you and I are to become saviors on Mount Zion. We are to gather, build temples, seek after our dead, and perform all the vital ordinances. This work welds eternal links that bind us to each other and to our fathers. We are exalted as family units.

The Prophet Joseph said, "It is necessary . . . that a . . . welding together of dispensations . . . should take place . . . from the days of Adam even to the present time" (D&C 128:18).

Then go, brethren. Be sealed to your wife and your sons and daughters. Be sealed to your fathers as far back as you can. Temples are built to perform these sacred ordinances. It is sad that in some of our larger centers temple work is presently lagging. Leaders, strengthen temple work! The Prophet Joseph warned, "Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation" (*Teachings*, p. 193).

Yet in his anxiety the Prophet once observed, "But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corndodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand" (*Teachings*, p. 331).

Importance of genealogy

Our performance manifests that we are giving neither sufficient time nor attention to temple work. Genealogical research needs more vigor. Submittal of the four-generation sheets must be hastened. This program was announced thirteen years ago. Since that time nearly half the present members of the Church have

either been born or baptized. We ask you leaders, Where are the four-generation sheets from all these new members? As a matter of fact, where are yours? Will you see that this work is done, brethren? This is an inspired program.

Once you complete your four generations, you are not finished. Continue to search out all of your ancestral lines. The four-generation project becomes a platform for launching further research. In fact, this is one place where you move forward by reaching backward! "It is our duty," counseled Elder John A. Widtsoe, "to secure as complete genealogies as possible, to discover our fathers and mothers back to the last generation, to connect, if it may be possible, with Adam, our first father upon the earth—a duty which we cannot escape" ("Genealogical Activities in Europe," *Utah Genealogical and Historical Magazine*, July 1931, p. 104).

There are great promises to those who do this. All who diligently search realize that help comes—often from the other side of the veil. You see, they are organized and working there at least as well as we are here!

Elder Melvin J. Ballard testified that "the spirit and influence of your dead will guide those who are interested in finding those records. If there is anywhere on the earth anything concerning them, you will find it" (Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard* Salt Lake City: Deseret Book Company, 1949, p. 230; italics added). And Elder Widtsoe said, "I have the feeling . . . that those who give themselves with all their might and main to this work receive help from the other side, and not merely in gathering genealogies. Whoever seeks to help those on the other side receives help in return in all the affairs of life" ("Genealogical Activities," p. 104).

I testify that this is true.

This testimony is echoed by thousands of humble Latter-day Saints whose labors bear witness of this truth! Elisha's words have been vindicated: "Fear not: for they that be with us are more than they that be with [the enemy]" (2 Kings 6:16).

Family and priesthood leaders involvement

We have introduced the name-extraction program in many areas in order that the work might progress better. Brethren, assist this work wherever possible.

Young men and young women must not be left out of the joys of this special work. Deacons, do you have a Book of Remembrance? What about you teachers and priests? Have you started your own life story? Are you collecting pictures, certificates, and spiritual experiences to add interest? Assisting your parents in the search for your relatives often develops real pride in your heritage.

You may have heard of the young man who got involved in this work. He was sent to the department store to buy some genealogical supplies. He asked the first clerk he saw, "Do you have any family group sheets?" Perplexed, the young lady replied, "Well we have twin-size sheets, double, and queen size, but I'm not sure whether we have family group sheets!"

To all who may want to help in preserving family history, we issue an invitation now to come to the World Conference on Records this coming August. This conference is designed to assist all of us to do redemptive work for the dead in a better way.

You leaders in the stakes, wards, and quorums, assume the additional duty to see that every man in your priesthood quorum fulfills his responsibility with respect to his

dead. I quote from President Marion G. Romney concerning the significance of holy covenants: "We are individually responsible and will be held accountable for the way in which we *ourselves* keep the covenants we enter into, and we shall also be accountable for the breaking of covenants by others for whom we are responsible insofar as such breaking is the result of our failure to teach them" (ENSIGN, Nov. 1975, p. 73; italics added). Ponder that thought!

A supernal work

Brethren, the great priesthood leaders of past dispensations look to us to move this work. All the righteous men and women who ever lived look to us! We are their *only* hope for salvation. We hold the key to their prison doors. We must set them free! How can we any longer ignore their right to salvation? President Brigham Young said, "When I think upon this subject, I want the tongues of seven thunders to wake up the people" (*Discourses of Brigham Young*, sel. John A. Widtsoe, Salt

Lake City: Deseret Book Company, 1941, p. 404).

It was this supernal work—redemption of the living and the dead—of which the Prophet Joseph spoke when he said, "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! . . . Let the dead speak forth anthems of eternal praise to the King Immanuel, . . . for the prisoners shall go free" (D&C 128:22).

O God, please grant that the spirit of Elijah may fall upon the vast body of priesthood in thy Church, to cause thy great work to move forward. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Paul H. Dunn, a member of the First Quorum of the Seventy, has addressed us, followed by Elder A. Theodore Tuttle, also a member of the First Quorum of the Seventy and president of the Provo Temple.

Elder Carlos E. Asay, a member of the Presidency of the First Quorum of the Seventy, will be our next speaker.

Elder Carlos E. Asay

Salt

I hold in my hand a test tube filled with salt. Salt, as you know, contains two elements—sodium and chlorine—and is known chemically as sodium chloride.

This white substance occupies an important place in our lives. It is essential to health; body cells must have salt in order to live and work. It has antiseptic, or germ-killing, properties. It is a preservative. It is an ingredient in many foods and products. And it is estimated that there are more than fourteen thousand uses for salt.

According to the historians, "Salt at one time had religious significance, and was a symbol of purity. . . . Among many peoples, salt is still used as a sign of honor, friendship, and hospitality. The Arabs say 'there is salt between us,' meaning 'we have eaten together, and are friends'" (*The World Book Encyclopedia*, 1978, 17:69).

The Organizer and Creator of this world understood perfectly the nature and importance of salt. More than thirty-five references to this substance are found in the scriptures. In

the Old Testament mention is made of a "covenant of salt" (see Lev. 2:13; Num. 18:19; 2 Chron. 13:5). In the New Testament the Savior referred to his disciples as the "salt of the earth," and charged them to retain their savor (Matt. 5:13). He repeated this charge to his chosen disciples on the American continent:

"Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men" (3 Ne. 12:13).

How many times have we read, or heard others read, this scripture? Yet, do we understand fully the "salt of the earth" message? Are we conversant with the analogy? Are we responding properly to its implications?

Permit me to speak of the "savior" and "savior" roles which we have been called to fulfill as members of the priesthood and as the salt of the modern world.

Savor of men

In 1833 Joseph Smith received a revelation which included these instructions: "When men are called into mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men;

"They are called to be the savor of men" (D&C 101:39-40; italics added).

The word *savor* (*s-a-v-o-r*) denotes taste, pleasing flavor, interesting quality, and high repute.

The salt in container A, which I am holding in my right hand, has savor. That is, it is clean, pure, uncontaminated, and useful. In this state or condition, salt will preserve, flavor, heal, and perform other useful functions.

The salt in container B, however, is salt that has lost its savor. It

has lost its savor because it has been mixed with things of bad taste. In fact, it has taken on some of the color and appearance of other substances.

When the Lord used the expression "savor of men," he was speaking of those who represent him. He was referring to those who have repented, who have been washed clean in the waters of baptism, and who have covenanted to take upon them his name and his cause. Moreover, he was speaking of those who would share by covenant his priesthood power. He was speaking of you and me.

A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. Similarly, priesthood power does not dissipate with age; it, too, is lost through mixture and contamination.

When a young man or older man mixes his thoughts with pornographic literature, he suffers a loss of savor.

When a priesthood bearer mixes his speech with lies or profanity, he suffers a loss of savor.

When one of us follows the crowd and becomes involved in immoral acts and the use of drugs, tobacco, alcohol, and other injurious substances, he loses savor.

Flavor and quality flee a man when he contaminates his mind with unclean thoughts, desecrates his mouth by speaking less than the truth, and misapplies his strength in performing evil acts. King Benjamin cautioned, "Watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God" (Mosiah 4:30).

I would offer these simple guidelines, especially to the young men, as the means to preserve one's savor: If it is not *clean*, do not think it; if it is not *true*, do not speak it; if it is not *good*, do not do it (see

Marcus Aurelius, "The Meditations of Marcus Aurelius," in *The Harvard Classics*, Charles W. Eliot, ed., New York: P. F. Collier and Son, 1909, p. 211).

Cleanliness, truth, and goodness have always been and will ever be the watchwords of men with savor. It is said that sixty-five percent or more of our communications are non verbal. If this is so, who we are and what we are is most important. A living prophet has declared: "No greater service can be given to the missionary calling of the Church than to exemplify positive Christian virtues in our lives" (Spencer W. Kimball, *EN SIGN*, Nov. 1978, p. 6).

We must fight daily to retain our savor, our purity. We must press forward, clinging to our standards of holiness, remembering all the while that we are called to be the savor of men.

Saviors of men

The Prophet Joseph Smith received these instructions from the Lord:

"For they were set to be a light unto the world, and *to be the saviors of men*;

"And inasmuch as they are not the saviors of men, they are as salt that has lost its savor" (D&C 103:9-10; italics added).

One is impressed with the depth of meaning associated with the words "saviors of men," when they are studied in companionship with a complete definition of the priesthood: "The priesthood is the power and authority of God delegated to man on earth to act in all things pertaining to the salvation of men. It is the means whereby the Lord acts through men to save souls" (Spencer W. Kimball, *EN SIGN*, June 1975, p. 3).

Priesthood is God's power. It is to be used in saving souls. It is not shared with young men or older men simply to sit on or to hold in name

only. It is shared with the expectation that the receiver will exercise it in behalf of himself and others. The priesthood is to be honored, and callings within the priesthood are to be magnified.

One of the grandest concepts in the gospel of Jesus Christ is the concept that men can and should be more than passive observers in the cause of saving souls. One Church leader taught: "In our preexistent state . . . we made a certain agreement with the Almighty. . . . We agreed . . . to be not only saviors for ourselves but measurably, saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work" (John A. Widtsoe, *Utah Genealogical and Historical Magazine*, Oct. 1934, p. 189).

I know of a young priest who was asked by his bishop to fellowship an inactive quorum member. The bishop indicated that others had failed in their attempts to recover the boy. The final words of the bishop's commission were: "Please save _____. After many tries and failures, the miracle was wrought—the inactive returned to full activity in the quorum. It was thrilling for me to hear the hero in this experience bear testimony of the joy which he received as a result of his soul-saving efforts.

Less than a month ago, two missionaries visited a widowed lady who had expressed interest in the Church. She was ill and had been advised by her physician that a kidney was to be removed. The elders comforted the woman, heeded the whisperings of the Spirit, and pronounced a blessing. Another miracle happened. The operation was cancelled, and the missionaries began teaching their friend the gospel. A baptismal date has already been set.

This particular woman will never forget the blessing and teachings of the elders. They will be held in cherished memory and regarded as "saviors of men."

One of our priesthood brothers tells of how he was guided by the Spirit in locating thousands of names on one of his father's ancestral lines. When the necessary research was completed, he and his wife and others completed the appropriate temple ordinances. In summarizing his experience, he said:

"It taught me that if a person will put forth the effort to search, the way will be opened up and he will obtain the spirit of Elijah. . . .

"I firmly believe that in the pre-existence we made a commitment . . . to be a savior to these people, doing all the necessary research and having the temple work done for them" (Jacob Suess, "Twice Rescued," in *Links of Forever*, comp. by Connie Rector and Diane Deputy, Salt Lake City: Bookcraft, 1977, p. 120).

There should be salt between us and all men. We should extend honor, friendship, and hospitality to all of our brothers and sisters. To the inactives we extend the hand of fellowship; to the nonmembers we extend the divine invitation "come and see"; with the fathers of yesteryear we establish links which weld fathers to children and children to fathers. In all of this, we advance the purposes of the Master and assist in the reconciliation of men to the God who gave them life. And, in the process, we not only preserve our savor but we save ourselves.

I count it significant that the headquarters of The Church of Jesus Christ of Latter-day Saints is located

in Salt Lake City. From this center of the Church flows the message of salvation to all the world. To this city of salt, men and women gather from all corners of the earth to receive instruction and edification. Such instruction, if accepted and practiced, will enable men to retain their savor and assist them in becoming *saviors of men*.

I pray that all of us will appreciate more perfectly the words of the Savior: "Ye are the salt of the earth." I pray that we will carry this designation faithfully and honorably.

Please remember that men—like salt—lose their savor through contamination; remember also that men who fail to use their priesthood power in behalf of others are like salt without savor.

I testify that an abiding and exalting relationship with the Master is established as we live to be men with savor and saviors of men. This I declare, adding my witness that He lives and directs his church today, in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Carlos E. Asay, a member of the Presidency of the First Quorum of the Seventy, has just spoken to us.

The choir and congregation will now join in singing "Do What Is Right." After the singing, we shall be pleased to hear from Elder M. Russell Ballard, a member of the Presidency of the First Quorum of the Seventy.

The hymn "Do What Is Right" was sung by the choir and congregation.

Elder M. Russell Ballard

This is a great honor for me to address you, my brethren, and I seek the Spirit of the Lord that what I say might help each of us want to become better members of the Church and serve more diligently in the priesthood.

Personal experience

I had an extremely frightening experience several years ago while flying from Reno, Nevada, to San Rafael, California, with a friend in his twin-engine Aztec airplane.

When we left Reno, the weather was a little cloudy, and my friend was somewhat worried about it. Because of his concern, we landed at the Lake Tahoe airport to get a second report on the weather. It did not indicate that the weather was too bad, so we continued our flight to San Rafael.

Our destination was an airport in the northern part of San Francisco Bay. As we approached the Bay area, the clouds became increasingly low and dense. We tried to stay under the clouds so we could see the water and thus keep our bearings visually. But suddenly we flew into very dense clouds and could see nothing.

When you fly into such clouds, you become totally disoriented. You do not know whether you are flying straight, sideways, or upside down. You lose your sense of forward motion, and it takes a few minutes for the pilot to orient himself from visual flying to instrument flying. At 180 miles an hour, you move a long distance in that few minutes and can get into serious trouble very quickly. Unfortunately, my friend had not flown entirely on instruments for two years.

My friend struggled intensely and was near the point of panic as he tried to recall all that he had learned about instrument flying. I knew very little about instrument flying, so I

could not help him. All I could do was put my hand on his shoulder and tell him to take a deep breath and get hold of himself. The only instrument that I could read was the altimeter. I said, "We are now at 500 feet. Don't make any quick moves; just think it out, and you can pull us through."

It seemed an eternity before he finally made radio contact with Hamilton Air Force Base. He said to them, "I am in trouble; please help me." The air traffic controllers had us on their radar screen and immediately began to help my friend regain control of the plane. They told us where we were and started to give us instructions to help guide us to safety.

When my friend heard the voice from Hamilton Tower, he regained a sense of confidence that enabled him to gain control. But he knew that the plane was completely out of control and that our chances of pulling out of this danger were marginal. We could easily go the wrong way. The foothills, buildings, towers, and bridges were not far away. At one time we dropped to only 200 feet, and must have been flying upside down at one time because the maps and other items in the visor above my head fell into my lap.

At the peak of this crisis, an instant replay of my entire life flashed through my mind. I thought of my wife, my seven children, my parents, my business partners, the 37 priests whom I was the adviser to, and many other things. I prayed fervently all through this crisis and made a commitment more deep and more sincere than ever before in my life. I began, "Heavenly Father, guide us out of this thick, dense cloud, and help my friend remember all he knows about instrument flying." And then I said, "In the name of Jesus Christ and by the power of

the holy priesthood, bless my friend that he might regain control." My prayer continued. I committed to Heavenly Father that if he would help us, I would place my life in his hands. I promised him that I would be what he wanted me to be.

Finally, we saw the lights on the runway. The white line in the center of the runway was a most welcome sight.

Every priesthood bearer sitting in this priesthood meeting tonight has a great work to do. Each one of us has the power to demonstrate to our Heavenly Father that we really love him and desire to serve him with all of our hearts.

Making a meaningful commitment

Let me show how each of us can make a sincere and meaningful commitment to Heavenly Father right now. Please find a small piece of paper and a pencil. Borrow from your neighbor if you need to. Now, brethren, write on your piece of paper the name of one inactive or non-member man or boy who lives in your ward. Will you make a commitment tonight that you will do all in your power, with the help of the Lord, to lead that person out of darkness into the full light of the gospel? You can be to him as the voice from Hamilton Tower was to my friend and me, and you can guide him safely into full fellowship in the Church of Jesus Christ.

Just a few months after I made my *full* commitment to the Lord that I would give my life to his service if he so desired, I was presiding over the Canada Toronto Mission. During that mission, President Kimball called me to spend the rest of my life in the service of the Lord as a member of the First Quorum of the Seventy.

Worth of souls is great

No work is more important than helping bring the gospel into the

lives of our brothers and sisters. You and I have no better way to demonstrate our love for the Lord than to personally lead someone into the safety of full activity in the Church.

I want to help you keep the commitment that you have just made, brethren. I invite you to write to me when you feel the time has come that you need some additional help. Send me the name and address of the man or the boy whom you seek to rescue, and I will write a letter of encouragement to him. I am sure that my brethren of the General Authorities will help me if I receive more letters than I can answer, because they are fully committed to helping you and me meet our righteous commitments.

The Lord has said in the Doctrine and Covenants, "Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:10-13, 15).

Keep commitments

The light of the Lord is real, my brethren. He will lead every soul out of the clouds of darkness and away from the fog of doubt and uncertainty with a perfect eternal signal that will guarantee safety, peace, and confidence. He said to all the world, "Come, . . . follow me" (Mark 10:21), and "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Life's flight pattern can be changed. The instruments we use in saving souls are love and sharing our testimonies of the divine mission of our Savior and Redeemer, Jesus Christ. Thousands of our lost brethren, both men and boys, can be led to a safe landing if we will keep the commitments that we have made tonight. The power of the priesthood that is within each one of us is a greater power than any radar, radio, or any other communication system. Nothing is more important to the Lord than saving souls.

God bless us to keep this commitment, my brethren, to bring into

full fellowship one precious son of God, I pray, in the name of Jesus Christ, amen.

President N. Eldon Tanner

We have just heard from Elder M. Russell Ballard, a member of the Presidency of the First Quorum of the Seventy.

Elder W. Grant Bangerter, a member of the First Quorum of the Seventy, will now speak to us. He will be followed by Elder John H. Groberg, a member of the First Quorum of the Seventy.

Elder W. Grant Bangerter

Central to the calling to administer the gospel to all people, living and dead, is the power of the Holy Ghost. My experience tells me that many who labor in the callings of the priesthood lack insight into this great agency and are unable to be as effective as they ought to be.

I pray that I may be blessed to give some helpful instructions about this most potent and sacred influence.

Obviously, if I do not have the Holy Spirit, I may as well not speak tonight.

Teaching by the Spirit

Most of our work is done in the form of teaching. This takes place in classes such as priesthood quorums, Sunday School, and seminary; many times in interviews; by missionaries as they present the gospel in their discussions; by home teachers to the families of the Church; and, of course, in sermons such as this one.

So I'm speaking to stake presidents, bishops, and quorum leaders, to missionaries, auxiliary leaders, home teachers, and class instructors.

How can we teach by the Spirit? Brethren, try to detect the influence of the Holy Spirit in the following experiences.

Calls to serve

While I was serving as stake president, my counselors and I invited a certain brother for an interview where we presented to him his calling to be the president of the stake Young Men organization. This man had not been fully active. He liked to spend his weekends, including Sundays, camping and fishing, and it was reported that he and his wife did not always obey the Word of Wisdom. There was some question as to whether we should consider him for such a position, but because of the prayerful discussions we had held in the presidency and the high council we concluded that he should be called. As we advised this brother of his appointment, he responded that he was not interested and that he did not feel worthy or qualified. We then told him how we had come to choose him over all the

members of the stake. We explained that we needed a strong and capable leader of youth in our stake and that both the presidency and the high council had offered earnest prayers, asking the Lord to indicate the person who should fill the position. We said: "The answer was clear. You are the man the Lord has chosen. It is for you to decide, of course, but you do have an obligation to go home and discuss the question with your wife. The only request we make of you is that thereafter you kneel down with her and ask the Lord what he wants you to do."

Three days later I received an unhappy telephone call from this same man. He reluctantly informed me that he would accept the position with all its implications. He gave powerful service in his calling, and when that assignment was finished, he became a member of the high council, and he has been happy about the gospel ever since.

We had a similar experience when we called another man to be the president of our stake mission. Through some discouraging experiences in Church service, he thought himself halfway on the road to apostasy and not at all sure of his testimony. He resisted his appointment vigorously, saying that it would deprive him of time to do some of the most enjoyable things in life. We explained to him how once again we had sought the direction from the Lord about who should preside over the mission. We told him that he was not being forced to accept the call, but that he should ask his Heavenly Father whether or not it was right for him to serve. The Lord gave him a powerful assurance that he was called to the work. The following year he, with his missionaries, baptized nearly ten percent of all the nonmembers in our stake. Later on, he was called to be a bishop.

Missionary obligation

On certain occasions I have approached young men of missionary age and informed them that they have been called to serve a mission. Sometimes they explain that they have no desire to go on a mission. I then tell them that it is immaterial to me whether they serve a mission or not. Of course, it isn't all immaterial; but I say I am only informing them of the calling the Lord has already given them. And I'll explain how I know that. I was present the day President Kimball made the announcement that all young men should go on a mission. The Holy Spirit told me that the principle was true.

Later on, I was talking with a humble, but inspired, patriarch who is here tonight. He informed me that he was not trained nor educated to give patriarchal blessings and that he could only say the things the Lord told him to say. I thought that sounded about right. He then added: "You would be interested to know how many young men who come for their blessings are told that they will go on missions." With that statement, I again felt revelation and saw light, and I knew that President Kimball had not called them on a mission. He had merely made the announcement. But the mission had been ordained by the Lord himself, and every young man who belongs to the Church has an obligation to labor to build up the kingdom.

There has been no difficulty, therefore, for me in telling young men that I know they have been called on a mission. And when they respond that they are not interested, I merely say: "Don't tell me; tell the Lord. You go and pray and ask him what he wants you to do." Almost always they return from that experience saying: "Well, I suppose I had

better go on a mission." For some of them it is then time to say: "Now we both understand that you are not quite prepared, so let us begin to take the steps by which you will be qualified to go."

Ask the Lord

Here's another situation. I have watched missionaries over many years, as they teach the gospel, find that some of their best investigators tell them that they have decided not to join the Church. Most missionaries at this point are discouraged and disappointed. The missionary who understands the Holy Ghost, however, takes that moment as his great opportunity.

He even welcomes it, because he knows what to do. And he might say: "Very well, if that is your wish. However, please allow us a moment just to tell you how much the gospel means to us. Do you remember how Joseph Smith knelt one evening in his room and prayed to the Lord to know of his standing before God? As a result, an angel appeared and said: 'Joseph, I have come to you from the presence of God to tell you that the Lord has a work for you to do, by which your name will be known for good and evil among all men' [see JS-H 1:33]. What did Joseph Smith say? Did he say: 'Oh, no thanks, Mr. Angel. I don't want to go on a mission. I only wished to know if the Lord loves me!' Of course, he couldn't have said that. We want to tell you that we know this work is true just as surely as if we had knelt there by the side of Joseph Smith, because God has revealed it to us. He will reveal it to you, too. We don't think you should decide not to join his church until you have knelt down and asked the Lord what he wants you to do."

And the investigators, as they pray, respond saying: "Of course, the Lord wants us to join the

Church." The next step, naturally, is to prepare for their baptism.

Spiritual preparation necessary

What has taken place in all of these situations? It is simply that the Holy Ghost has come into the presence of those who are teaching and those who are listening and has given them a witness of the mind and will of God. They have felt something they never understood or knew before. Did you notice? You felt it, too, as I told you these experiences, and I felt it. This is explained in the Doctrine and Covenants: "Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together" (D&C 50:22).

We are further told: "The Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach" (D&C 42:14). Prayer is the principal means by which this Spirit is obtained and felt.

We must prepare ourselves to work with the Spirit of the Lord.

Certain principles must accompany our teaching through the influence of the Spirit: First, we are to be holy men. This does not mean like the Marlboro man or the macho man—*holy* men. Then we need confidence in the Holy Ghost; believe in it and expect its presence to be with us. And when it comes, we need to recognize its presence and be able to help others to feel the influence that it brings.

One of our great missionaries said: "I bear them my testimony. Then I bear them their testimony. And then I have them bear their testimony back to me."

That's the process. Alma did the same thing when he had explained to the people of the city of Gideon about the coming of Christ and the redemption that would be provided for those who would accept Him and

be baptized, he said: "And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know ye believe them is by the manifestation of the

Spirit which is in me" (Alma 7:17). To this I bear testimony, after many wonderful experiences of the influence of the Holy Ghost, in the name of Jesus Christ, amen.

Elder John H. Groberg

My dear brethren, I ask that our faith be united so the Lord's Spirit may touch our hearts.

Personal and family histories

I would like to begin by asking a question. (Don't raise your hand; just think about it.) How many of you, regardless of age, have your personal and family histories up to date?

As bearers of the priesthood, we have an obligation to follow the counsel of the prophet. President Kimball has made it abundantly clear that it is very important to write our personal and family histories. It is so important that this August the Church is sponsoring, in Salt Lake City, a great World Conference on Records to help all of us, and the whole world, better understand the vital importance of these histories and to learn much about how to write them.

Why is the writing of personal and family histories so important? There are many reasons. I will focus on just a few.

By writing personal and family histories and doing the research required thereby, we inevitably have our hearts turned to our fathers as well as to our children. The Lord says this must happen, "lest I come and smite the earth with a curse" (Mal. 4:6). Let us not be part of a curse.

Also, by writing personal and family histories, we are helped im-

measurably in gaining a true, eternal perspective of life. Writing our histories with the proper blend of fact and feeling (and so often, feelings in spiritual things are the real facts) gives us a deep spiritual insight into the meaning and purpose of our lives.

I wonder if, as in so many things, we don't deny ourselves this deeper spiritual insight by simply neglecting to write our histories.

Becoming sensitive to spiritual things

Some people say, "I don't have anything to record. Nothing spiritual happens to me." I say, "Start recording, and spiritual things will happen. They are there all the time, but we become more sensitive to them as we write."

Writing our histories will certainly help us keep our eyes on the most important of all goals—even the goal of eternal life.

As we contemplate what those before us have gone through that we might be here, as we sense their faith and courage and feel their love for us and our love for them, we realize what is really important. We begin to comprehend the eternity of the family. We gain great insight into the things of God, and we are not the same. We talk and act differently—for we have a deepened understanding of eternity. We realize that so-called problems are only what

we see when we take our eye off our eternal goal.

The priesthood we hold is the power to bless others. The priesthood is eternal; thus, the blessings of the priesthood are eternal. Every use of the priesthood has eternal significance—including the writing of personal and family histories.

We have all been thrilled and humbled by the announcement of the new temples. I wonder how many personal histories written in the last few days have recorded great moving expressions of gratitude to God for earnestly prayed-for and sincerely sacrificed-for temples? I wonder how many personal histories will yet record such great feelings of gratitude as the future unfolds?

Writing motivates righteousness

Writing histories should be a great motivation to do what is right. You young men, how many of your histories record, "I will serve a mission; I will live worthy to go to the temple; I know President Kimball is a prophet; I will follow his direction"?

I ask that every bearer of the priesthood resolve to do what is necessary to write in his personal history.

"Today I went to the temple and received my endowments"; or, "Today I went to the temple, where our family was sealed together"; or, "Today I went to the temple and did the work for my great grandfather (or other ancestors)"; or, "Today I went to the temple with my brother or friend or neighbor and witnessed their sealing."

If you resolve to do it, you will do it. Do not let anything stand in your way.

Example showing spiritual strength for posterity

There is something eternal in the very nature of writing, as is so

graphically illustrated by the scriptures themselves. In a very real sense, our properly written histories are a very important part of our family scripture and become a great source of spiritual strength to us and to our posterity.

For example, let me give you a brief incident from a family history in Hawaii. It involves sacrifice and temple blessings and true eternal perspective.

In the early 1900s, a young father and his family joined the Church in Hawaii. He was enthused about his new-found religion, and after two years of membership both he and his eldest son held the priesthood. They prospered and enjoyed the fellowship of the little branch. They anxiously looked forward to being sealed as a family for eternity in the temple soon to be completed in Laie.

Then, as so often happens, a test crossed their path. One of their daughters became ill with an unknown disease and was taken away to a strange hospital. People in Hawaii were understandably wary of unknown diseases, as such diseases had wrought so much havoc there.

The concerned family went to church the next Sunday, looking forward to the strength and understanding they would receive from their fellow members. It was a small branch. This young father and his son very often took the responsibility for blessing and passing the sacrament. This was one such Sunday. They reverently broke the bread while the congregation sang the sacrament hymn. When the hymn was finished, the young father began to kneel to offer the sacrament prayer. Suddenly the branch president, realizing who was at the sacred table, sprang to his feet. He pointed his finger and cried, "Stop. You can't touch the sacrament. Your daughter has an unknown disease. Leave immediately while someone else fixes

new sacrament bread. We can't have you here. Go."

How would you react? What would you do?

The stunned father slowly stood up. He searchingly looked at the branch president, then at the congregation. Then, sensing the depth of anxiety and embarrassment from all, he motioned to his family and they quietly filed out of the chapel.

Not a word was said as, with faces to the ground, they moved along the dusty trail to their small home. The young son noticed the firmness in his father's clenched fists and the tenseness of his set jaw. When they entered their home they all sat in a circle, and the father said, "We will be silent until I am ready to speak." All sorts of thoughts went through the mind of this young boy. He envisioned his father coming up with many novel ways of getting revenge. Would they kill the branch president's pigs, or burn his house, or join another church? He could hardly wait to see what would happen.

Five minutes, ten minutes, fifteen minutes—not a sound. He glanced at his father. His eyes were closed, his mouth was set, his fingers clenched, but no sound. Twenty minutes, twenty-five minutes—still nothing. Then he noticed a slight relaxing of his father's hands, a small tremor on his father's lips, then a barely perceptible sob. He looked at his father—tears were trickling down his cheeks from closed eyes. Soon he noticed his mother was crying also, then one child, then another, and soon the whole family.

Finally, the father opened his eyes, cleared his throat, and announced, "I am now ready to speak. Listen carefully." He slowly turned to his wife and said, meaningfully, "I love you." Then turning to each child, he told them individually, "I love you. I love all of you and I

want us to be together, forever, as a family. And the only way that can be is for all of us to be good members of The Church of Jesus Christ of Latter-day Saints and be sealed by his holy priesthood in the temple. This is not the branch president's church. It is the Church of Jesus Christ. We will not let any man or any amount of hurt or embarrassment or pride keep us from being together forever. Next Sunday we will go back to church. We will stay by ourselves until our daughter's sickness is known, but we will go back."

This great man had proper eternal perspective.

The daughter's health problem was resolved; the family did go to the temple when it was completed. The children did remain faithful and were likewise sealed to their own families in the temple as time went on. Today over 100 souls in this family are active members of the Church and call their father, grandfather, and great-grandfather blessed because he kept his eyes on eternity, because he used his priesthood to bless his family, and because he recorded his feelings. How the heart of this father turned to his children, and how his children's hearts turned to him.

Influence of our histories

All of you have similar incidents in your families. Search them out. Record them. Live by them, and pass them on to your posterity.

I have a strong feeling that when this life is over, our personal and family histories and the influence they wield will be of much greater importance than we now think.

Brethren, this is the work of the Lord. I testify that he lives and that he has great influence in our lives. May we have this understanding of eternity and see and feel and record

his influence in our lives, I do humbly pray, in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder W. Grant Bangerter, a member of the First Quorum of the

Seventy, has addressed us, followed by Elder John H. Groberg, a member of the First Quorum of the Seventy.

We shall now be pleased to listen to President Marion G. Romney, Second Counselor in the First Presidency.

President Marion G. Romney

My beloved brethren, I have enjoyed this meeting very much. I have two talks here, and I have been thinking about which one I had better give. Both of them are too long, and we have already been well fed in this priesthood meeting.

Grateful for priesthood responsibilities

It's a great thing to hold the priesthood of God, to represent him in the world. I am very grateful for his mercies unto me—the great opportunities that he has given me in my life to serve him. From the time I was a child, I have had a priesthood responsibility that I have tried to fulfill, and I want to express my appreciation to the Lord in the hearing of all of you brethren here tonight; I want him to know that I am grateful for the opportunities I have had in my life, for my ancestors on both my paternal and maternal side.

I have had association with the General Authorities now for about forty years, serving with them, and I have enjoyed my labors very much. I can bear witness to the righteousness of the men with whom I have labored. It's a great thing to labor with men like President Kimball and President Tanner. They are men without guile. They are men who do Herculean tasks, who labor far beyond their normal strength and who are held up and prospered by the power of the Lord that rests upon

them. I am grateful for my opportunity of laboring with them, and I am grateful for the power that I have felt here tonight in these talks that have been given so well and with so much spirit.

Pray for spirit of discernment

I want to leave you my testimony and express my desire to remain faithful all the days of my life. I pray to the Lord for discernment that I can enjoy the promptings of the Spirit. There are many scriptures that are very dear to me, but one that has been perhaps as useful to me as any other scripture I can remember is the statement of the Lord that "the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit."

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father."

"And the Father teacheth him of the covenant [of the gospel]" (D&C 84:46-48).

Try to live, brethren, so that you can have the Spirit with you in all your activities. Pray for the spirit of discernment that you may hear the promptings of the Spirit and understand them and then pray for courage to do them, to follow the guidance of the Spirit. This is a great era of the world's history in which to live. We are living in the dispensation of the fulness of times.

Live lives that preach the gospel

We are moving into the time spoken of by the Savior that will try men's souls. We are God's anointed priesthood. There is no doubt about that, and he expects us to be true and faithful and show the way to the world to escape the destruction that will certainly come upon the wicked. And our responsibility is to live lives that will preach the gospel, as well as to quote the scriptures as we are taught. We must live so that men seeing us will know that we are living by the principles of eternal life.

I love you and want to serve you all I can as long as I live. I want to be worthy to stand with my brethren of the General Authorities and my brethren, laymen in the Church. I don't think all the good people in the Church are General Authorities. I think your struggles, your service, and your daily lives are a witness which the Lord will accept and bless you for. I bear you this witness and pray that the Lord will bless every man and boy who holds the priesthood, that we will magnify our callings and receive the rewards of faithful servants. And I ask this blessing upon all of you in the name of Jesus Christ, our Redeemer, amen.

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, has been our concluding speaker.

Sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference. Many radio stations will broadcast conference tomorrow morning (Sunday) in major cities of Mexico and Central America, and by satellite transmission in Australia, Spain, and countries of South America.

The nationwide CBS radio Tabernacle Choir broadcast will be from 9:30 to 10:00 Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

As you leave this priesthood meeting tonight, we remind you to obey traffic rules, to use caution, and to be courteous in driving.

The beautiful music for this priesthood session has been furnished by the Aaronic Priesthood choir. We are grateful to you young men for your inspiring music and express sincere thanks for the service you have given here tonight.

The choir will close this meeting with "Praise to the Man," following which Elder Teddy E. Brewerton, a member of the First Quorum of the Seventy and Executive Administrator of the Brazil Area, will offer the benediction.

The choir sang "Praise to the Man."

Elder Teddy E. Brewerton offered the benediction.

SECOND DAY MORNING MEETING

FOURTH SESSION

The fourth session of the general conference commenced at 10:00 A.M. on Sunday, April 6, 1980. President N. Eldon Tanner conducted this session.

Music for the session was provided by the Tabernacle Choir with Jerold Ottley conducting and John Longhurst at the organ, and the Fayette New York Branch choir with Robert B. Winebrenner conducting and Alma Jean Porschet at the organ.

Prior to the beginning of the session, the Tabernacle Choir sang the hymn "High on the Mountain Top" without announcement.

President Tanner then made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball, who is in Fayette, New York, has asked me to conduct this session.

We extend a cordial welcome to all present this morning in the Salt Lake Tabernacle on Temple Square in this, the fourth session, of the 150th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those who are seated in the overflow congregation in the Salt Palace and those tuned to the conference by radio and television. Elders Bernard P. Brockbank and Robert L. Backman preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders, and officers and members of the Church from many lands who have assembled to

worship and to counsel together in this conference.

The Tabernacle Choir, under the direction of Jerold Ottley with John Longhurst at the organ, is providing the music for this session. The Choir opened these services by singing "High on the Mountain Top" and will now sing "Jesus, Savior," following which Elder Robert D. Hales, a member of the First Quorum of the Seventy and Executive Administrator of the Europe West Area will offer the invocation.

The Tabernacle Choir sang the anthem "Jesus, Savior."

Elder Robert D. Hales offered the invocation.

President Tanner

Today we celebrate the Sesquicentennial of the Church. It was organized 150 years ago today on April 6, 1830 in a rustic farmhouse owned by Peter Whitmer, Sr. and located in Fayette, New York. President Spencer W. Kimball, President of the Church, is in Fayette this morning with a party including Elder Gordon B. Hinckley of the Quorum of the Twelve Apostles, Elder Hugh W. Pinnock of the First Quorum of the Seventy, and Elder Eldred G. Smith, Patriarch Emeritus.

Through the miracle of satellite transmission, we will now join President Kimball at the Peter Whitmer farm in Western New York, where he will address us.

President Spencer W. Kimball

My dear brothers and sisters, it is a deeply moving and wonderful experience to stand here today where the Prophet Joseph Smith stood 150 years ago. We came here last night by jet airplane from Salt Lake City. We made the trip in a matter of a half-dozen hours, flying eastward over the broad expanse of this beautiful land where long ago our forebears painfully traveled westward in search of a place where they could be free of persecution and could worship God according to the dictates of their own conscience.

We are here, this lovely Easter morning, in the reconstructed farmhouse of Peter Whitmer, Sr. It has been faithfully restored for this occasion to bring to us anew the recollection of the all-important and significant event which occurred here a century and a half ago. In the years to come, it will be visited by good people from over the earth who will wish to stand where I stand today.

Organization of the Church

In this very location on April 6, 1830, there assembled a small group to formally organize The Church of Jesus Christ of Latter-day Saints. They were believers in the testimony of the Prophet Joseph Smith that in a grove of trees not many miles from here, on a spring day in the year 1820, he beheld in vision God the Eternal Father and his Son, the resurrected Lord, Jesus Christ. There followed in the intervening years visitations of other resurrected heavenly beings. From the soil of Cumorah's Hill, a few miles to the west of here, Joseph obtained from the angel Moroni the records of a people who anciently inhabited this land; and,

through the gift and power of God, he translated that record, now known as the Book of Mormon. A substantial part of that work of translation was accomplished in this Whitmer home.

On that historic Tuesday of April 6, 1830, one and a half centuries ago, six men from those assembled in this house organized the Church as a religious society. Three of the descendants of those men are here with us today—Sister Lorena Horner Normandeau, a great-granddaughter of Joseph Smith; Eldred G. Smith, a second great-grandson of Hyrum Smith; and Melvin Thomas Smith, a great-grandson of Samuel Harrison Smith.

Sure and glorious future

Standing here today we review in our minds the mighty faith and works of those who, from this humble beginning, gave so much to help move the Church to its present wondrous stature; and more importantly, we behold through the eye of faith a vision of its sure and glorious future.

Now, my brothers and sisters, with the future before us, and sensing deeply the responsibilities and divine mission of the restored Church on this sacred occasion, the First Presidency and the Quorum of the Twelve Apostles declare to the world a proclamation. We have felt it appropriate to issue this statement from here, where the Church began. Accordingly, I shall ask Elder Gordon B. Hinckley of the Quorum of the Twelve Apostles, to speak in my behalf and in behalf of my brethren, to read this proclamation to you and to the world.

Proclamation

From the First Presidency and the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, April 6, 1980

The Church of Jesus Christ of Latter-day Saints was organized 150 years ago today. On this sesquicentennial anniversary we issue to the world a proclamation concerning its progress, its doctrine, its mission, and its message.

On April 6, 1830, a small group assembled in the farmhouse of Peter Whitmer in Fayette Township in the state of New York. Six men participated in the formal organization procedures, with Joseph Smith as their leader. From that modest beginning in a rural area, this work has grown consistently and broadly, as men and women in many lands have embraced the doctrine and entered the waters of baptism. There are now almost four and a half million living members, and the Church is stronger and growing more rapidly than at any time in its history. Congregations of Latter-day Saints are found throughout North, Central, and South America; in the nations of Europe; in Asia; in Africa; in Australia and the islands of the South Pacific; and in other areas of the world. The gospel restored through the instrumentality of Joseph Smith is presently taught in forty-six languages and in eighty-one nations. From that small meeting held in a farmhouse a century and a half ago, the Church has grown until today it includes nearly twelve thousand organized congregations.

We testify that this restored gospel was introduced into the world by the marvelous appearance of God the Eternal Father and his Son, the resurrected Lord Jesus Christ. That most glorious manifestation marked the beginning of the fulfillment of the promise of Peter, who prophesied of "the times of restitution of all things,

which God hath spoken by the mouth of all his holy prophets since the world began," this in preparation for the coming of the Lord to reign personally upon the earth (Acts 3:21).

We solemnly affirm that The Church of Jesus Christ of Latter-day Saints is in fact a restoration of the Church established by the Son of God, when in mortality he organized his work upon the earth; that it carries his sacred name, even the name of Jesus Christ; that it is built upon a foundation of Apostles and prophets, he being the chief cornerstone; that its priesthood, in both the Aaronic and Melchizedek orders, was restored under the hands of those who held it anciently: John the Baptist, in the case of the Aaronic; and Peter, James, and John in the case of the Melchizedek.

We declare that the Book of Mormon was brought forth by the gift and power of God and that it stands beside the Bible as another witness of Jesus the Christ, the Savior and Redeemer of mankind. Together they testify of his divine sonship.

We give our witness that the doctrines and practices of the Church encompass salvation and exaltation not only for those who are living, but also for the dead, and that in sacred temples built for this purpose a great vicarious work is going forward in behalf of those who have died, so that all men and women of all generations may become the beneficiaries of the saving ordinances of the gospel of the Master. This great, selfless labor is one of the distinguishing features of this restored Church of Jesus Christ.

We affirm the sanctity of the family as a divine creation and declare that God our Eternal Father will hold parents accountable to rear their children in light and truth, teaching

them "to pray, and to walk uprightly before the Lord" (D&C 68:28). We teach that the most sacred of all relationships, those family associations of husbands and wives and parents and children, may be continued eternally when marriage is solemnized under the authority of the holy priesthood exercised in temples dedicated for these divinely authorized purposes.

We bear witness that all men and women are sons and daughters of God, each accountable to him; that our lives here on earth are part of an eternal plan; that death is not the end, but rather a transition from this to another sphere of purposeful activity made possible through the Atonement of the Redeemer of the world; and that we shall there have the opportunity of working and growing toward perfection.

We testify that the spirit of prophecy and revelation is among us. "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God" (Articles of Faith 1:9). The heavens are not sealed; God continues to speak to his children through a prophet empowered to declare his word, now as he did anciently.

The mission of the Church today, as it has been from the beginning, is to teach the gospel of Christ to all the world in obedience to the commandment given by the Savior prior to his ascension and repeated in modern revelation: "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost" (D&C 68:8).

Through the Prophet Joseph Smith the Lord revealed these words of solemn warning: "Hearken ye people from afar; and ye that are

upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days" (D&C 1:1-4).

It is our obligation, therefore, to teach faith in the Lord Jesus Christ, to plead with the people of the earth for individual repentance, to administer the sacred ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost—all of this under the authority of the priesthood of God.

It is our responsibility to espouse and follow an inspired program of instruction and activity, and to build and maintain appropriate facilities for the accomplishment of this, that all who will hear and accept may grow in understanding of doctrine and develop in principles of Christian service to their fellowmen.

As we stand today on the summit of 150 years of progress, we contemplate humbly and gratefully the sacrifices of those who have gone before us, many of whom gave their lives in testimony of this truth. We are thankful for their faith, for their example, for their mighty labors and willing consecrations for this cause which they considered more precious than life itself. They have passed to us a remarkable heritage. We are resolved to build on that heritage for the blessing and benefit of those who follow, who will constitute ever enlarging numbers of faithful men and

women throughout the earth.

This is God's work. It is his kingdom we are building. Anciently the prophet Daniel spoke of it as a stone cut out of the mountain without hands, which was to roll forth to fill the whole earth (see Dan. 2:31-45). We invite the honest in heart everywhere to listen to the teachings of our missionaries who are sent forth as messengers of eternal truth, to study and learn, and to ask God, our Eternal Father, in the name of his Son, the Lord Jesus Christ, if these things are true.

"And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things" (Moro. 10:4-5).

We call upon all men and women to forsake evil and turn to God; to work together to build that brotherhood which must be recognized when we truly come to know that God is our Father and we are his children; and to worship him and his Son, the Lord Jesus Christ, the Savior of mankind. In the authority of the Holy Priesthood in us vested, we bless the seekers of truth wherever they may be and invoke the favor of the Almighty upon all men and nations whose God is the Lord, in the name of Jesus Christ, amen.

Following Elder Hinckley's reading of the proclamation, the Fayette Branch choir sang the hymn "The Morning Breaks; the Shadows Flee" without announcement.

President Spencer W. Kimball

My beloved brothers and sisters, I am grateful for this opportunity. It was a thrilling experience to speak to you a few minutes ago from the Peter Whitmer farm home where the Church was organized. It is now an inspiring experience to be in this lovely chapel in Fayette, Seneca County, New York, because it represents something of the marvelous progress made by the Church during the 150 years of its history.

"He is risen"

My brothers and sisters, today we not only celebrate the Sesquicentennial of the organization of the Church, but also the greatest event in human history since the birth of Christ on this day 1,980 years ago. Today is Easter Sunday.

Immediately following the semi-annual conference last October, Sister Kimball and I accompanied

President and Sister N. Eldon Tanner and others to the Holy Land for the dedication of the Orson Hyde Memorial Gardens on the Mount of Olives in Jerusalem. During the few days we were there, we retraced the footsteps of Jesus.

We saw Bethlehem and Nazareth, the Sea of Galilee, and the River Jordan. We visited the Mount of Transfiguration and Jacob's Well, the Garden of Gethsemane and Golgotha. We sat and meditated in the empty tomb. And then we walked out of the tomb into the sunlit garden where early in the morning the angels spoke to the two Marys and said, "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5-6).

That is my witness to all within the sound of my voice. He is risen! He lived. He died. He was resurrected—the Son of God, who opened the door of immortality to all men

and the blessings of eternal life to those who live his commandments. Of his reality and divinity, I add my solemn testimony this beautiful Easter Sabbath

Progress of the Church

In the proclamation just read by Elder Gordon B. Hinckley, we have reviewed briefly the events of the coming forth of the Church as a restoration of the original church established by the Savior himself when he was upon the earth. We have borne witness to the world of the miraculous and wonderful events which preceded that restoration, and also we have spoken of the remarkable progress of the work in the years that have followed. For 85 of those 150 years, I have been a living witness of this progress.

Solemn testimony

Knowing full well that before long, in the natural course of events, I must stand before the Lord and give an accounting of my words, I now add my personal and solemn testimony that God, the Eternal Father, and the risen Lord, Jesus Christ, appeared to the boy Joseph Smith. I testify that the Book of Mormon is a translation of an ancient record of nations who once lived in this western hemisphere, where they prospered and became mighty when they kept the commandments of God, but who were largely destroyed through terrible civil wars when they forgot God. This book bears testimony of the living reality of the Lord Jesus Christ as the Savior and Redeemer of mankind.

I testify that the holy priesthood, both Aaronic and Melchizedek, with authority to act in the name of God, was restored to the earth by John the Baptist, and Peter, James, and John;

that other keys and authority were subsequently restored; and that the power and authority of those various divine bestowals are among us today. Of these things I bear solemn witness to all within the sound of my voice. I promise in the name of the Lord that all who give heed to our message, and accept and live the gospel, will grow in faith and understanding. They will have an added measure of peace in their lives and in their homes and by the power of the Holy Ghost will speak similar words of testimony and truth. I do this and leave my blessing upon you in the name of Jesus Christ. Amen.

I now invite you to join me in a prayer of dedication:

Dedicatory Prayer

Our Father who art in heaven, hallowed be thy name. On this anniversary day, we are met where The Church of Jesus Christ of Latter-day Saints was organized under revelation from thee 150 years ago. Our hearts are filled with gratitude for thy marvelous blessings, so generously bestowed. As we review the past, we are subdued in contemplating the works of those who have gone before us, and particularly the Prophet Joseph Smith and his brother Hyrum who, with their life's blood, sealed their testimonies of the sacred things which occurred in this area.

We are grateful for all who have labored with faith in the nations of the earth to bring the Church to its present stature. Standing today at this milestone of history, we look with assurance to the future. We know that with thy direction thy work will roll on for the blessing of thy children of all generations and throughout the earth; and that where there are now hundreds there will be thousands; and that, whereas thy work is established today in many nations, it must and will roll forth over the

whole earth until men everywhere shall bow the knee and give homage to thee and thy Son.

We plead with thee, our Father, that thou wilt touch the hearts of the rulers of nations that they will open their doors to thy servants until truth shall cover the earth as the waters cover the mighty deep.

Today, dear Father, in the authority of the holy priesthood, which thou hast given us, we dedicate these structures which stand on the farm of Peter Whitmer, Sr.: the restored log farmhouse, with its furnishings, as a reminder of the humble beginnings from which thy mighty work has grown; the later Whitmer home, as a place of residence for thy servants who will labor here as missionaries among the many strangers who will be attracted to this place of history; and this beautiful chapel and visitors' center, in which we meet today, that it may be a place of sacred worship, a place of instruction, a sanctuary from the world, and a place of hospitality to the scores of thousands who will come here as visitors. May thy Holy Spirit abide here. May thy protecting power be made manifest in the preservation of these important scenes of history. May knowledge of thee increase and testimony of thy divine Son strengthen in the hearts of the many who will come with inter-

est and depart with added faith and knowledge.

Father in Heaven, on this day of dedication we pray for thy servants and thy people everywhere throughout the earth. Bless those who walk in righteousness, and let thy Holy Spirit be with them. Strengthen within the heart of each a renewed sense of dedication to thee and thy everlasting truth.

We love thee, our Father. We love thy holy Son. We give our witness to the world concerning him and thee, and ask that thou wilt accept of our thanks, our labors, and our love, in the name of Jesus Christ. Amen.

Following President Kimball's talk and dedicatory prayer, the Fayette Branch choir sang "We Thank Thee, O God, for a Prophet" without announcement.

Elder Hugh W. Pincock

President Spencer W. Kimball has just addressed us and offered the dedicatory prayer. The Fayette Branch choir has sung "We Thank Thee, O God, for a Prophet." Our next speaker will be Elder Gordon B. Hinckley of the Quorum of the Twelve.

Elder Gordon B. Hinckley

My beloved brethren and sisters, my heart is filled with gratitude for the opportunity to be here. This beautiful new Fayette chapel was made possible by the generosity of some of those present today. We thank you for your great kindness. I am particularly honored to be here with President Kimball on this historic occasion.

Joseph Smith testified of Christ

It is a pleasing coincidence that the birthday of the Church falls on Easter Sunday. Today the entire Christian world pauses to remember the most remarkable and significant event in history, the resurrection from the dead of the Son of God, the

Savior of mankind.

To a world plagued with doubt over the actuality of that resurrection, Joseph Smith testified unequivocally of the risen, living Christ. That testimony was spoken in many ways and under many circumstances.

First, he spoke out of the experience of his incomparable vision of the Father and the Son, whom he both saw and heard. They were individual personages of form and substance, of body and voice. They spoke with him as one man speaketh with another (see Ex. 33:11).

Secondly, as the instrumentality through which came the Book of Mormon, Joseph Smith has borne witness of the Savior to all who have read and will read that volume. Its constantly recurring message is a testimony of the promised Messiah who came to the earth and gave his life for the sins of all mankind, and who rose triumphant from the grave as "the first fruits of them that slept" (1 Cor. 15:20).

Thirdly, Joseph Smith bore witness of the living Lord through the Church organized here on these grounds. This church carries the name of Jesus Christ, and its members are expected by precept and example to bear witness of him in whose name they meet and serve.

Fourthly, Joseph Smith testified of the risen Lord, when by the power of his prophetic office he spoke these remarkable words:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God" (D&C 76:22-24).

Finally, he sealed that testimony with his life's blood, dying a martyr to the truths of which he had spoken concerning the Redeemer of the world, in whose name he had carried on his ministry.

And so, brothers and sisters, on this day of Easter, when we remember Him who overcame death, we speak with gratitude of the Prophet who was a preeminent witness of the living Christ.

Rise of the Church

As we are assembled at the place of the organization of the Church of Jesus Christ, I picture in imagination that April 6 of 1830. The few who believed in Joseph's mission gathered on that day, which was designated by divine revelation as "being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh" (D&C 20:1).

One wonders whether any of that group, other than Joseph Smith who saw with prophetic vision, had any idea of the greatness of the thing they were beginning. From this rural area, from the simple log farmhouse on these grounds, there was to grow by constant accretion an organization worldwide in its scope and numbering millions in its membership.

Those of us who are here today, reliving the events of history, are filled with emotion as our words and faces are caught by the wondrous technique of television, flung to a satellite high in the heavens, then fed back to an earth station and placed on a screen before those in the great Tabernacle on Temple Square in Salt Lake City, all of this with only the lapse in time between you and us of less than three-quarters of a second. As we think of this miracle, our minds are drawn by contrast to chapters in that epic and painful movement of the Church from these

farmlands of rural New York to the valley of the Great Salt Lake, and thence to the nations of the earth.

Following the organization of the Church, persecution soon raised its ugly head. A decision was made to move to Kirtland, Ohio.

Here they built their beautiful temple, and in its prayer of dedication the young prophet invoked the powers of heaven that the Church "may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners" (D&C 109:73).

But the fulfillment of that prayer would not come quickly. The peace of Kirtland was shattered by insults, financial distress, the tarring and feathering of their leader.

In Missouri they built another center. This was to have been Zion. That dream was blasted with rifle fire, the burning of homes, the wolf cries of the night-riding mobs, the illegal expulsion order, followed by the painful march across the bottomlands of the Mississippi and the crossing of the river to a temporary asylum in Illinois.

Their prophet did not make that journey with the fleeing exiles. During the bitter winter of 1838-39 he was imprisoned in the cold, miserable basement cell of a Missouri jail, the victim of a false arrest.

Bereft, destitute, lonely, he cried out in those circumstances: "O God, where art thou?" (D&C 121:1).

Prophecy fulfilled

In the revealed response to that prayer came these remarkable words of prophecy:

"The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the vir-

tuous, shall seek counsel, and authority, and blessings constantly from under thy hand" (D&C 122:1-2).

My brethren and sisters, we who are here today and you who are assembled in the Tabernacle on Temple Square in Salt Lake City—all of us who are a part of this great kingdom established among the nations of the earth are the fulfillment of that prophecy, as is the institution of the Church of which we are members.

Joseph Smith never saw the day of which we are a part, except through the vision of a seer. He died that sultry June 27, 1844, at Carthage, Illinois.

John Taylor, who was then with him, summed up his work in these words: "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . . He lived great, and he died great in the eyes of God and his people" (D&C 135:3).

Standing at the crest of a century and a half since the organization of the Church, we are inclined to exclaim, "What hath God wrought through the instrumentality of his servant Joseph!"

Testimony

I give you my testimony of him. He was the ordained servant of God, this Joseph raised up to become the mighty prophet of this dispensation—"a seer, a translator, a prophet, an apostle of Jesus Christ" (D&C 21:1). To that witness I add another word of testimony, that President Spencer W. Kimball, with us today, is Joseph Smith's rightful successor, the prophet of our time, the President of the church which was organized here 150 years ago today. Its history has been heroic. It stands today a tower of strength, an anchor of certainty in an unsettled

world. Its future is secure as the church and kingdom of God, of which I bear solemn witness in the sacred name of Jesus Christ, amen.

Following Elder Hinckley's remarks, the Tabernacle Choir sang the hymn "Praise to the Man" without announcement.

President N. Eldon Tanner

Elder Gordon B. Hinckley, a member of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, has just

addressed us from the new chapel in Fayette, New York, near the site of a replica of the log cabin where the Church was organized 150 years ago today.

Following Elder Hinckley, the Tabernacle Choir sang "Praise to the Man."

The Choir and congregation will now render "Now Let Us Rejoice," following which we shall be pleased to hear from Elder Boyd K. Packer, a member of the Council of the Twelve Apostles.

The choir and congregation sang "Now Let Us Rejoice."

Elder Boyd K. Packer

Humble members

That day, 150 years ago, came and went quietly.

Those who met in that humble farmhouse to organize The Church of Jesus Christ of Latter-day Saints were not—indeed they were not—the prominent men of their day.

Only a few, and they of most humble prospect, were party to it. It was as Paul had told the Corinthians:

"Not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:26-27).

This sacred event, witnessed by those few, had been preceded by marvelous spiritual manifestations.

In preparation for it the Father and the Son had appeared to one of them. He had been called as the prophet.

Angelic messengers had instructed them.

The principle of revelation, thought by most to have concluded in centuries past, was demonstrated to be ongoing.

The Book of Mormon had been published, and its pages carried a testimony of the prophet Moroni that angels have not "ceased to appear unto the children of men." Nor will they, "so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved" (Moro. 7:36).

These humble men from among the common folks of that day were to become Apostles of the Lord Jesus Christ, as surely as Peter, the fisherman, and the other common men had been made Apostles in ancient times.

And so the angels came, a continuation of them, to teach these men, to confer the priesthood upon them, to deliver keys of authority to them; for these were things that men could not assume, nor take to themselves.

Above all, the Lord Himself appeared and reappeared, "That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world" (D&C 1:23).

Days of beginning not far past

Those days of beginning were not so far away as we sometimes think. There sits behind me on the stand Elder LeGrand Richards of the Quorum of the Twelve Apostles.

He remembers personally some of those who helped to open this work.

He attended the dedication of the Salt Lake Temple and remembers President Wilford Woodruff very clearly. He heard him speak on several occasions.

Yesterday Elder Faust mentioned the incident where Wilford Woodruff, leading a group of immigrants, was inspired not to take an ill-fated boat. Brother Richards heard Brother Woodruff give that sermon, name a number in the audience, and say to them, "If I had not followed that prompting, you would not be here today."

President Woodruff was only two years younger than the Prophet Joseph Smith, and he had been an Apostle for five years when the Prophet was martyred.

Hands we have touched have touched the hands that shaped the beginnings of this dispensation.

Rank and file carry gospel spirit

Some things have not changed very much over the years. Some things have not changed at all. This work has been brought through 150 years by ordinary men and women and children across the world.

The rank and file of The Church of Jesus Christ of Latter-day Saints, present and past, who now number in

the millions, have each carried their part.

Lives are shaped through the influence of obscure, faithful members who carry the spirit of the gospel.

When once I tried to thank a great teacher and patriarch, William E. Berrett, he quickly passed the credit back to one who had taught him. An old convert from Norway was called to teach a group of mischievous Aaronic Priesthood boys. They were greatly amused by his broken English, but somehow the Spirit polished his words and soon the boys responded.

I have heard Brother Berrett testify on more than one occasion, "We could warm our hands by the fire of his faith."

Examples

President Heber J. Grant once heard Bishop Millen Atwood preach a sermon in the Thirteenth Ward, "I was studying grammar at the time," he said, "and he made some grammatical errors in his talk.

"I wrote down his first sentence, smiled to myself, and said: 'I am going to get . . . enough material to last me for the entire winter in my night school grammar class.' We had to take . . . four sentences a week, that were not grammatically correct, together with our corrections.

" . . . But I did not write anything more after that first sentence—not a word; and when Millen Atwood stopped preaching, tears were rolling down my cheeks, tears of gratitude and thanksgiving that welled up into my eyes because of the marvelous testimony which that man bore of the divine mission of Joseph Smith, the Prophet of God. . . .

He continued: "Although it is now more than sixty-five years since I listened to that sermon, it is just as vivid today, and the sensations and

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feelings that I had are just as fixed with me, as they were the day I heard it. . . .

" . . . the one thing above all others that has impressed me has been the spirit, the inspiration of the living God that an individual had, when proclaiming the Gospel, and not the language. . . . I have endeavored, from that day to this . . . to judge men and women by the spirit they have; for I have learned absolutely, that it is the spirit that giveth life and understanding, and not the letter—the letter killeth" (*Improvement Era*, Apr. 1939, p. 201).

Joseph Millett

Whenever we seek for true testimony we come, finally, to ordinary men and women and children.

Let me quote from the diary of Joseph Millett, a little-known missionary of an earlier time. Called on a mission to Canada, he went alone and on foot. In Canada, during the wintertime, he said:

"I felt my weakness. A poor, ill-clothed, ignorant boy in my teens, thousands of miles from home among strangers.

"The promise in my blessing and the encouraging words of President Young to me, with the faith I had in the gospel, kept me up.

"Many times I would turn into the woods . . . in some desolate place with a heart full, wet eyes, to call on my master for strength or aid.

"I believed the Gospel of Christ. I had never preached it. I knew not where to find it in the scriptures."

That didn't matter so much, for, "I had to give my Bible to the boatman at Digby for passage across the sound."

Years later, Joseph Millett, with his large family, was suffering through very, very difficult times. He wrote in his journal:

"One of my children came in and said that Brother Newton Hall's folks was out of bread, had none that day.

"I divided our flour in a sack to send up to Brother Hall. Just then Brother Hall came.

"Says I, 'Brother Hall, are you out of flour?'

"'Brother Millett, we have none.'

"Well, Brother Hall, there is some in that sack. I have divided and was going to send it to you. Your children told mine that you was out.'

"Brother Hall began to cry. He said he had tried others, but could not get any. He went to the cedars and prayed to the Lord, and the Lord told him to go to Joseph Millett.

"Well Brother Hall, you needn't bring this back. If the Lord sent you for it you don't owe me for it."

That night Joseph Millet recorded a remarkable sentence in his journal:

"You can't tell me how good it made me feel to know that the Lord knew there was such a person as Joseph Millett" (Diary of Joseph Millett, holograph, Archives of The Church of Jesus Christ of Latter-day Saints, Salt Lake City).

The Lord knew Joseph Millett. And He knows all those men and women like him, and they are many. Theirs are the lives that are most worth recording.

This rank and file of the Church—150 years of them—have brought the truth to this generation. It is planted where it is most likely to bear an abundant harvest—in the hearts of the ordinary people.

Glimpse of heaven

When President Kimball first came here as a member of the Twelve, he was asked to sit for a portrait. (Those of us who know him

well know how those hours of sitting still must have bothered him.) To keep him from daydreaming, the painter one day asked an abrupt question:

"Brother Kimball, have you ever been to heaven?"

His answer seemed to be a shock, as he said without hesitation, "Why, yes . . . certainly. I had a glimpse of heaven just before coming to your studio."

He then told of an experience in the temple where he had performed a marriage:

"As the subdued congratulations were extended, a happy father . . . offered his hand and said, 'Brother Kimball, my wife and I are common people and have never been successful, but we *are* immensely proud of our family. . . . This is the last of our eight children to come into this holy house for temple marriage. They, with their companions, are here to participate in the marriage of this, the youngest.' . . .

"I looked at his calloused hands, his rough exterior, and thought to myself, 'Here is a real son of God fulfilling his destiny'" (*EN-SIGN*, Dec. 1971, p. 36; also in Conference Report, Oct. 1971, p. 152-53).

Pioneers

President J. Reuben Clark told of pioneer members of the Church in these words:

"Day after day, they of the last wagon pressed forward, worn and tired, footsore, sometimes almost disheartened, borne up by their faith that God loved them, that the restored gospel was true, and that the Lord led and directed the Brethren out in front.

He then told of the morning:

". . . when from out that last wagon floated the [cry] of the newborn babe, and mother love made a

shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again. . . .

"Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body" (*Improvement Era*, Nov. 1947, p. 705).

Who would dare to say that angels do not now attend the rank and file of the Church who—

answer the calls to the mission fields,

teach the classes,
pay their tithes and offerings,
seek for the records of their forebears,

work in the temples,
raise their children in faith,
and have brought this work through 150 years?

Day of miracles

There comes a witness, also, from some who have stumbled and fallen but have struggled back and have found the sweet, forgiving, cleansing influence of repentance. They now stand approved of the Lord, clean before Him; His Spirit has returned to them and they are guided by it. Without reviewing the hard lessons of the past they guide others to that Spirit.

Who would dare to say that the day of miracles has ceased? Those things have not changed in 150 years, not changed at all.

For the power and inspiration of the Almighty rests upon this people today as surely as it did in those days of beginning:

"It is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief" (*Moro. 7:37*).

The prophet Moroni taught that angelic messengers would accomplish their work "by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.

"And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts" (Moro. 7:31-32).

There has come, these last several years, a succession of announcements that show our day to be a day of intense revelation, equaled, perhaps, only in those days of beginning, 150 years ago.

Apostles of Jesus Christ

But then, as now, the world did not believe. They say that ordinary men are not inspired; that there are no prophets, no apostles; that angels do not minister unto men—not to ordinary men.

That doubt and disbelief have not changed. But now, as then, their disbelief cannot change the truth.

We lay no claim to being Apostles of the world—but of the Lord Jesus Christ. The test is not whether men will believe, but whether the Lord has called us—and of that there is no doubt!

We do not talk of those sacred interviews that qualify the servants of the Lord to bear a special witness of Him, for we have been commanded not to do so.

But we are free, indeed, we are obliged, to bear that special witness.

But that witness, the testimony of this work, is not reserved to those few of us who lead the Church. In proper order that witness comes to men and women and children all over the world.

Revelation

Across the world the ordinary members, who might be described as

obscure, bear witness that they were guided to this Church by revelation and that they are guided in their service in it.

Revelation that belongs to the prophet and president of the Church, to speak on matters for the entire Church, rests as well upon all who hold office, each within the limits of his calling.

It rests upon parents who preside over families, and if we will live for it, it will rest upon each of us.

Like all of my Brethren, I too come from among the ordinary people of the Church. I am the seventy-eighth man to be accepted by ordination into the Quorum of the Twelve Apostles in this dispensation.

Compared to the others who have been called, I am nowhere near their equal, save it be, perhaps, in the certainty of the witness we share.

I feel compelled, on this 150th anniversary of the Church, to certify to you that I know that the day of miracles has not ceased.

I know that angels minister unto men.

I am a witness to the truth that Jesus is the Christ, the Son of God, the Only Begotten of the Father; that He has a body of flesh and bone; that He knows those who are His servants here and that He is known of them.

I know that He directs this Church now, as He established it then, through a prophet of God. In the name of Jesus Christ, amen.

At the conclusion of Elder Packer's address, the Tabernacle Choir sang "And Then Shall Your Light Break Forth" without announcement.

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, will be our concluding speaker.

President Marion G. Romney

My beloved brothers and sisters and friends, today we celebrate the 150th anniversary of the organization of the Church. The Church of which we speak is not a man-made organization; it is exactly what its name implies.

"Thus [said the Lord himself] shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

"Verily I say unto you all [he continued]: Arise and shine forth, that thy light may be a standard for the nations;

"And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth" (D&C 115:4-6).

Genuineness of Book of Mormon

In the headnote to the twentieth section of the Doctrine and Covenants, the Prophet Joseph wrote: "We obtained of him [Jesus Christ] the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his Church once more here upon the earth"; and then he added, "The Lord again attests the genuineness of the Book of Mormon."

Since the Lord, as he specified the date on which his Church was to be organized, attested again to "the genuineness of the Book of Mormon" at the same time, in the same revelation, I have concluded that as we observe the sesquicentennial anniversary of the organization of his Church, it will be proper for us to review a few Book of Mormon

teachings. There are many reasons why we should do so. To begin with, the Lord has put us under obligation to teach the Book of Mormon. He said that he sent Moroni to reveal it (see D&C 27:5), and that through his mercy he had given the Prophet Joseph "power . . . to translate [it]" (D&C 20:8; see also D&C 1:29), and that it contains "the truth and the word of God" (D&C 19:26) and "the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also" (D&C 20:9).

Most correct book

The Prophet Joseph Smith "told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book" (*History of the Church*, 4:461; *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, p. 39).

Nephi tells us that its contents "shall go from generation to generation as long as the earth shall stand; . . . and the nations who shall possess them [the teachings of the Book of Mormon] shall be judged of them according to the words which are written" (2 Ne. 25:22).

For me there could be no more impelling reason for reading the Book of Mormon than this statement that we who have the Book of Mormon shall be judged by what is written in it.

Moroni says that the very reason the book has been given to us is that we may know the "decrees of God" (Eth. 2:11) set forth therein and by obedience to them escape the calamities which are to follow disobedience.

Remember Book of Mormon teachings

To the early Saints the Lord spoke rather sharply about remembering the Book of Mormon's teachings.

"Your minds in times past," he said to them, "have been darkened because of unbelief, and because you have treated lightly the things you have received—

"Which vanity and unbelief have brought the whole church under condemnation.

"And this condemnation resteth upon the children of Zion, even all.

"And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon" (D&C 84:54-57).

Prior to this he had told them that "the Book of Mormon and the holy scriptures are given of me for your instruction" (D&C 33:16). On another occasion he had said, "The elders, priests and teachers of this church shall teach the principles of my gospel, which are in . . . the Book of Mormon" (D&C 42:12).

It is, of course, obvious that unless we read, study, and learn the principles which are in the Book of Mormon, we cannot comply with this direction to teach them.

Avoid evil

There is another reason why we should read the Book of Mormon: By doing so we will fill and refresh our minds with a constant flow of that "water" which Jesus said would be in us "a well of water springing up into everlasting life" (John 4:14). We must obtain a continuing supply of this water if we are to resist evil and retain the blessings of being born again.

The great overall struggle in the world today is, as it has always been, for the souls of men. Every

soul is personally engaged in the struggle, and he makes his fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates toward the subjects of his thoughts. Ages ago the wise man thus succinctly stated this great truth: "As he thinketh in his heart, so is he" (Prov. 23:7).

If we would escape the lusts of the flesh and build for ourselves and our children great and noble characters, we must keep in our minds and in their minds true and righteous principles for our thoughts and their thoughts to dwell upon.

We must not permit our minds to become surfeited with the interests, things, and practices of the world about us. To do so is tantamount to adopting and going along with them, for the experience of the race sustains the conclusion of him who said that—

Vice is a monster of so frightful mien,

As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,

We first endure, then pity, and then embrace.

(Pope, *Essay on Man*, epistle ii, lines 217, *The Oxford Dictionary of Quotations*, London: Oxford University Press, 1966, p. 383).

If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the Spirit. I know of no better way to do this than by daily reading the Book of Mormon.

Keep truths in mind

In all dispensations, the Lord has counseled his people to keep in their minds and thoughts the truths he has revealed to them. To the early

Saints of this dispensation he said: "Let the solemnities of eternity rest upon your minds" (D&C 43:34). This counsel followed his statement to the elders:

"Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

"And ye are to be taught from on high" (D&C 43:15-16).

Instructing ancient Israel not to go after "the gods of the people which [were] round about" them (Deut. 6:14), he said:

"Hear, O Israel. . . .

". . . these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy chidren, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:4, 6-9).

"Search the scriptures" (John 5:39), said Jesus to his carping critics, who, being surfeited with the things of this world, rejected him. In the scriptures they could, if they would, learn the truth about him and the things of eternal life which he taught them.

Meditate on word of God

The Psalmist thus recounts the rewards which follow knowing and meditating upon the word of God:

"O how love I thy law! it is my meditation all the day.

"Thou through thy commandments hast made me wiser than mine enemies. . . .

"I have more understanding

than all my teachers: for thy testimonies are my meditation.

"I understand more than the ancients, because I keep thy precepts.

"I have refrained my feet from every evil way, that I might keep thy word.

"I have not departed from thy judgments: for thou hast taught me.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

"Through thy precepts I get understanding: therefore I hate every [evil] way.

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:97-105).

Teachings will assist youth

I am persuaded, my brothers and sisters, that it is irrational to hope to escape the lusts of the world without substituting for them as the subjects of our thoughts the things of the Spirit, and I know that the things of the Spirit are taught with mighty power in the Book of Mormon. I believe with all my heart, for example, that if our young people could come out of our homes thoroughly acquainted with the life of Nephi, imbued with the spirit of his courage and love of truth, they would choose the right when the choice is placed before them.

How marvelous it would be if, when they must make a decision, there would flash into their minds, from long and intimate association with them, the words of Nephi:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them" (1 Ne. 3:7).

And when the going gets rough and temptation to abandon the course

of righteousness presses upon them, they might think of his plea to his wayward brothers:

"Let us be faithful," he said, "in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (1 Ne. 4:1; see also 3:15).

If our young folks become familiar with the teachings of the Book of Mormon, they will not only be inspired by the examples of Nephi, the 2,000 sons of Helaman (see Al. 53), and other great Book of Mormon characters to choose the right, they will also be so schooled in the principles of the gospel of Jesus Christ that they will be able to know and understand what is right.

From almost every page of the book, there will come to them a moving testimony that Jesus is indeed the Christ, the Son of the living God, our Redeemer and Savior. This witness alone will be a sustaining anchor in every storm. In the Book of Mormon they will find the plainest explanation of Christ's divine mission and his atonement to be found anywhere in sacred scriptures.

They will be familiar with the great, fundamental, basic virtues; the Book of Mormon is full of instructions concerning them. They will have learned that "to be carnally-minded is death, and [that] to be spiritually-minded is life eternal" (2 Ne. 9:39). They will know that the Lord God delights in chastity and virtue which are "most dear and precious above all things" (Moro. 9:9; see also Jacob 2:28). They will know that a violation of these sacred principles is, in the sight of the Lord, "an abomination . . . above all sins save it be the shedding of innocent blood or denying the Holy Ghost" (Al. 39:5).

They will have learned the folly of putting their trust in the learning

of men or in the riches of this world (see 2 Ne. 9:28-30). As a matter of fact, there is no fundamental virtue about which they will not be taught, for in the Book of Mormon, as has already been said, is to be found "the fulness of the gospel of Jesus Christ" (D&C 20:9; see also D&C 19:26).

Practice of daily reading to gain Spirit

And so, I counsel you, my beloved brothers and sisters and friends everywhere, to make reading the Book of Mormon a few minutes each day a lifelong practice. All of us need the uninterrupted association with the Spirit of the Lord. We need to take the Holy Spirit for our constant guide that we be not deceived. I am persuaded by my own experience and that of my loved ones, as well as by the statements of the Prophet Joseph Smith, that one can get and keep closer to the Lord by reading the Book of Mormon than by reading any other book. Don't be content with what someone else tells you about what is in it. Drink deeply from the divine fountain itself.

I feel certain that if, in our homes, parents will read from the Book of Mormon prayerfully and regularly, both by themselves and with their children, the spirit of that great book will come to permeate our homes and all who dwell therein. The spirit of reverence will increase; mutual respect and consideration for each other will grow. The spirit of contention will depart. Parents will counsel their children in greater love and wisdom. Children will be more responsive and submissive to the counsel of their parents. Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace, joy, and happiness.

That we will seek these blessings through reading the Book of Mormon, I humbly pray and leave my blessings with you, in the name of Jesus Christ, amen.

Following President Romney's remarks, the Tabernacle Choir sang "Hosannah Anthem" without announcement.

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, has just spoken to us, followed by the Tabernacle Choir singing "Hosannah Anthem."

We appreciate the courtesies shown by the owners and operators of the many radio and television stations who offered their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

These services are being carried over radio to seventy stations in countries of South America and sixty-one stations in Australia. They are being broadcast in the United States and

Canada over numerous commercial television systems by RCA SATCOM satellite.

Video tapes of sessions of this conference will be sent to television stations in Canada and to members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

For the first time, conference will be broadcast over television in the Philippines.

We shall conclude this fourth session of the conference with the Tabernacle Choir singing "Hail to the Brightness of Zion's Glad Morning," after which the benediction will be pronounced by Elder Jack H. Goaslind, a member of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Choir sang the hymn "Hail to the Brightness of Zion's Glad Morning."

The benediction was given by Elder Jack H. Goaslind.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth and concluding session of the Sesquicentennial conference commenced at 2:00 P.M. on Sunday, April 6, 1980. President Marion G. Romney, Second Counselor in the First Presidency, conducted this session.

Music for the session was furnished by the Mormon Youth Chorus directed by Robert C. Bowden with Roy M. Darley at the organ and the Fayette New York Branch choir with Robert B. Winebrenner directing and Alma Jean Porschet, organist.

President Romney opened the meeting with the following comments:

President Marion G. Romney

President Spencer W. Kimball, who is at the Fayette New York chapel, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah in the fifth and concluding session of the 150th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Salt Palace, where Elders J. Thomas Fyans and Neal A. Maxwell preside, and in the Fayette New York chapel.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our greetings and blessings to members of the Church and many friends everywhere participating in these proceedings by radio and television.

Conference is being broadcast by

seven radio stations in Spain and ten radio stations in Taiwan and by video cassettes to members assembled in chapels in Great Britain, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Mormon Youth Chorus with Robert C. Bowden directing and Roy Darley at the organ will begin this service by singing "I Know That My Redeemer Lives." The invocation will be offered by Elder Robert L. Simpson, a member of the First Quorum of the Seventy and president of the Los Angeles Temple.

The Mormon Youth Chorus sang the hymn "I Know That My Redeemer Lives."

The invocation was offered by Elder Robert L. Simpson.

President Romney

The Mormon Youth Chorus will now sing "A Poor Wayfaring Man of Grief." Following the singing, we shall hear from Elder Mark E. Petersen, a member of the Council of the Twelve Apostles.

The hymn "A Poor Wayfaring Man of Grief" was rendered by the Mormon Youth Chorus.

President Romney

Elder Mark E. Petersen, a member of the Council of the Twelve Apostles, will now address us.

He will be followed by Elder Bruce R. McConkie, also a member of the Council of the Twelve Apostles.

Elder Mark E. Petersen

This anniversary of the Church is of great importance to the Latter-day Saints.

Measuring Church growth

One reason is that it allows us to see ourselves in perspective. It helps us to measure our growth. It shows us the direction we have come over the last 150 years and now points like a compass to the future.

With the ancient scriptures in our hands and the teachings of modern prophets constantly before us, we chart the course which the Lord expects us to follow.

By restoration from heaven we have received the everlasting gospel brought back to earth by angelic ministration as foretold by the prophets who saw our time. With it we were given the Book of Mormon, which is an amazing volume of ancient American prophetic writing. More than a million copies are published each year as we take it worldwide.

Our missionary system has increased from about a dozen men in 1830 to an army of nearly thirty thousand today. Our membership doubles every fifteen years. Our four million will soon be eight million. Our stakes and missions now exceed thirteen hundred in number in about eighty different nations. We have twelve thousand local congregations in forty-six languages.

We operate hundreds of seminaries and institutes for the daily study of the gospel. We also have some elementary schools and colleges. Our great Brigham Young University is recognized in many lands for its superior accomplishments. Knowing that the glory of both God and man is intelligence, we advocate good education.

We have a welfare program which is the envy of nations. We

make an earnest effort to care for our own with no expense to taxpayers. For this purpose we have hundreds of projects which not only provide the necessities of life for the needy among us, but employment also, including jobs for the handicapped.

Our temple work moves forward magnificently. We are building additional temples in various parts of the world as we take the ordinances of salvation to more and more people. The service rendered in those holy structures exceeds anything ever known in the past.

We take humble pride in the rapid growth, the marvelous accomplishments, and the stability of our people. "By their fruits ye shall know them," the Savior taught (Matt. 7:20). Our fruits bear testimony of our devotion to Almighty God, of our firm commitment to carry on his modern ministry, and of the validity of the message which we bear.

Our message

And what is our message?

First and foremost, it is that God *does* live, that he is our Eternal Father and our Creator. All human beings are his offspring. Knowing this, we accept the commandment of the Savior to perfect ourselves so that we may be like him.

Next we affirm that Jesus of Nazareth is indeed the Christ—he who was born in Bethlehem on the first Christmas; he who answered the questions of the doctors in the temple when but twelve years old; he who was baptized of John; he who walked the plains of Palestine preaching his gospel, healing many who were sick, and raising some of the dead; he who was persecuted by the religious cults of the day, was condemned to the cross, but who conquered death and

the grave in a glorious resurrection on the third day afterward.

He is the Savior of mankind! He is the Redeemer of all flesh! He did arise from the grave. He is risen, as the angel said, in physical, corporeal reality. And he lives today! Our modern prophets have seen him face to face and have talked with him. We know that he lives and by his resurrection he will also give to each of us a victory over death, for we too shall be resurrected—physically and literally. We too shall live again. That is our testimony on this Easter day.

We testify also that Christ has spoken again in our day, that he has raised up new prophets and through them has reestablished his Church on earth as it was originally when he called Peter, James, and John, Thomas, Judas, and others into the ministry.

The divine gospel was lost over the centuries, human philosophies displaced revealed doctrine, and the holy priesthood was taken away. But now it is all restored! We testify that it is restored! Revelation again comes from heaven. Prophets once more walk among us, and the truth is offered freely to all who will listen. God's modern dispensation now shines as a brilliant ensign to the nations, just as the prophets foretold.

War between good and evil

But as it shines, opposition grows. As truth is spread abroad, deceit and dishonesty arise to oppose it. As virtue is taught by the servants of God, unchastity increases among the ungodly. Indeed, as the Prophet Lehi said, "There is an opposition in all things" (2 Ne. 2:11); and as truth manifests itself, the adversary seeks to strike it down.

In a very real sense it is a war—a hot war—a war between right and wrong, between the powers of heaven and the forces of Lucifer.

The scriptures warn that the devil will make war with the Saints of God, but he never can and he never will overcome them. He will attack them with all the wicked devices his pornographic mind can devise, but he never will stop God's work.

This is not a war for territory or wealth; it is a contest for the eternal souls of men and women, boys and girls, the literal offspring of God, our Heavenly Father.

Our forces are strong. We have had many glorious victories and will yet have more. Our task is to save all who will listen.

God's work and glory are the same: "To bring to pass the immortality and eternal life of man" (Moses 1:39). We work together in partnership with him.

Recognize Satan's tactics

But how many of us realize how serious this conflict is? Do we measure its effect upon our own family circles? Do we understand what the devil is trying to do to us? Do we recognize his evil emissaries for what they are when they openly assail us or when they seek deceitfully to seduce us quietly?

Seduction is his greatest weapon. Do we realize that? I repeat: seduction is the greatest weapon of the devil. It is alluring; it falsely appears to be advantageous and desirable. He would have us think that bitter is sweet, that black is white, that sin is acceptable, that virtue is obsolete, archaic, and prudish.

Because he revels in filth, he would tell us that to be clean is some naive concept of our grandmother's age which does not apply in this enlightened day. He says that evil is good and that standards have been relaxed. "Go your way," he says; "fear no consequences; do your own thing; have fun; express your basest

desires if you wish, and let yourselves go!" That is his philosophy.

Do we recognize it when it is flung at us by our angry foes or when it comes with a soft voice and a disarming smile? Do we truly recognize evil when we see it? Do we really know right from wrong? If we do not, then let us hasten to learn from our Church leaders. They will tell us quickly and plainly.

If we *do* know what is right, have we the courage to stand up for it, to defend virtue, to declare the validity of our faith, to oppose false teachings, and to fight the unpopular battle? Have we the moral stamina to confront any and all opportunities and thus preserve truth, uphold cleanliness, and defend the cause of God?

The time has come when we must take a far more firm and positive stand than ever before. We must identify illicit sex, pornography, filthy speech, and the use of liquor, tobacco, marijuana, and worse drugs as enemies of God and enemies to ourselves.

We must see in all of them the fiery darts of the devil.

Who is on the Lord's side?

We must bolster our spiritual fortifications, raise the shield which God has given us, and wield the sword of righteousness and faith as all God's servants should.

We must ask ourselves anew the potent question: Who's on the Lord's side? Who?

And we must understand that:

*Now is the time to show;
We ask it fearlessly;
Who's on the Lord's side? Who?
We wage no common war,
Cope with no common foe;
The enemy's awake;
Who's on the Lord's side? Who? . . .
Our ensign to the world*

*Is floating proudly now;
No coward bears our flag;
Who's on the Lord's side? Who?
(Hymns, no. 175).*

Have you a precious child? Would you save his soul? Would you fight to protect him from immorality, pornography, liquor, tobacco, and drugs? Do you shield him from evil companions?

How vigorously do you fight? Do you go all out for your child, or don't you love him that much? Would you try as hard to save him from sin as you would to save him from drowning or from fire? If not, why not?

Is not sin our worst enemy? It can destroy both body and spirit. Are we not fighting for eternal life as well as for a peaceful mortal existence?

Parental responsibilities

Some young people are in trouble these days. Hundreds of thousands are not, of course, and are faithful and clean. But those who are casualties need help, and their greatest help should and must come from their own home circles.

Then shall we not as families bend every effort to save our young ones? Shall we not fortify our homes to defend them? Shall not every parent rise to this emergency? Every father must awaken to the responsibility which is his. Every mother must put her priorities where they belong.

Is it too much to ask that parents deliberately and objectively teach their children the gospel truths which alone can save them from the carnage of Satan? Is it too much to ask all parents to live those truths themselves?

Is it too much to set a proper example by our own righteous living?

Is it too much to teach our children that it is better to die in defense of virtue than to lose it?

Is it too much to live the Word of Wisdom ourselves and teach it to our little ones? Is it too much to teach them that violation of the Word of Wisdom can lead them into much worse sin?

Is it too much to be honest ourselves and to teach our children to be honest?

Is it too much to have daily family prayers?

Is it too much to go with our children to our Church meetings and observe a sacred Sabbath?

Is it too much to hold family gatherings in our homes either before or after our chapel services on Sunday and thus further insulate our little ones against the sins of the day?

Is it too much to hold a home evening each Monday and there teach our family the value of a clean life, doing so by recreation as well as by precept?

Is it too much to believe sufficiently in the Lord so that we will accept his word and really obey him?

Is it too much to remember that God has said that if we are not valiant in the testimony of Jesus we shall lose the crown over the kingdom (see D&C 76:78-79)?

Is it too much to keep in mind—and may we never forget—that if we receive the commandments with a doubtful heart and keep them with slothfulness, we shall be condemned (see D&C 58:26-29)?

"Put on whole armour of God"

There is no reward for half-hearted obedience. We must become vigorous and enthusiastic about living

our religion, for God commands that we serve him with *all* our heart, with *all* our might, with *all* our strength, and with the very best of our intelligence.

With him there can be no half-way measures. We must be fully *for* him or we may be classed with those who are *against* him.

Then what shall we do? Put on the whole armour of God—that is what we are to do:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"... Take unto you the whole armour of God, that ye may be able to withstand in the evil day. . . .

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:11, 13, 14, 16-17).

As Paul further said, let us not be "men-pleasers," but be true servants of God, doing his will from the heart (see Eph. 6:6).

For this I humbly pray in the sacred name of the Lord, Jesus Christ, amen.

President Marion G. Romney

Elder Mark E. Petersen, a member of the Council of the Twelve Apostles, has just addressed us.

We shall now hear from Elder Bruce R. McConkie, a member of the Council of the Twelve Apostles.

Elder Bruce R. McConkie

A glorious view

We stand today on a mountain peak, on a majestic, glorious peak in the midst of the mountains of Israel. To gain this height, we have climbed over peaks of peace and trudged through the valleys of despair.

Below us lie the deserts of sin and the forests of evil; below us stretch the swamps of carnality and the plains of passion; below us rage the roaring rivers of war and hate and crime, through all of which we have struggled to reach this summit.

Above us, stretching crest on crest, are yet greater and grander peaks. Each one is rimmed with rivers and forests and cliffs and crags. There are deep canyons and steep precipices.

Along the way we shall yet climb, hidden in the underbrush, is the lair of the lion and the hole of the asp. Venomous serpents are coiled on ledges beside the path and jackals lurk in dark caves by the wayside.

Our onward course will not be easy. The way ahead will be blocked by a landslide of lasciviousness; an avalanche of evil will bury the trail.

As we trudge forward, sharp rocks will cut our feet; rivers of lava will melt the soles of our sandals; and we shall be hungry and thirsty and faint. The way ahead will be hard and the path rugged.

But far in the distance—its heights hidden in the clouds, the divine Shechinah resting upon its summit—far in the distance stands Mount Zion, the grandest peak of all.

Through the morning mists we see Mount Zion, whereon is built “the city of the living God, the heavenly Jerusalem,” where there is assembled “an innumerable company of angels,” on whose height is con-

gregated “the general assembly and church of the firstborn” (Heb. 12:22-23).

From where we stand, on the peak of 150 years of progress, the view is glorious indeed.

Past history

Looking back with pride, we see the spring of 1820 when the Gods of heaven, the supreme rulers of the universe, rent the heavens, appeared to Joseph Smith, and ushered in the dispensation of the fulness of times (see D&C 112:30).

We see Moroni flying through the midst of heaven, sounding the trump of God, and revealing the book which whispers from the dust with a familiar spirit (see Rev. 14:6).

We see other angelic ministrants come, bringing keys and powers and authorities until all of the keys of the kingdom of God are committed unto man on the earth.

We see the little stone cut from the mountain without hands beginning to roll forth toward that coming day when it shall smite the Babylonian image, break in pieces the kingdoms of men, and fill the whole earth (see Dan. 2:34-35).

We see the elders of the kingdom going forth to many nations, crying repentance, gathering Israel, and assembling the faithful in the tops of the mountains where stands the house of the Lord (see 2 Ne. 12:2).

We see converts and stakes and temples. Gifts and signs and miracles abound. The sick are healed and the dead are raised by the power of God, and the work of the Lord goes forward.

But amid it all there is sorrow and toil and testing. The Saints are tried to the full to see if they will

abide in the Lord's covenant even unto death (see D&C 98:14).

Our gaze falls upon Carthage, where murderous devils in human guise shed the best blood of the nineteenth century.

We see Nauvoo in flames and the holy temple of God desecrated by depraved and cursing fiends.

We see snow and cold and death and graves, as a weary people follow a new leader to their promised land.

We see a people cursed and smitten and driven as they lay their all on the altar, and we hear them sing with their might, "All is well, all is well" (*Hymns*, no. 13).

We see prophet follow prophet as the faithful seek to prepare a people for the Second Coming of him whose witnesses they are.

Joy in the present and the future

But our joy and rejoicing is not in what lies below, not in our past—great and glorious as that is—but in our present and in our future.

Nor are the days of our greatest sorrows and our deepest sufferings all behind us. They too lie ahead. We shall yet face greater perils, we shall yet be tested with more severe trials, and we shall yet weep more tears of sorrow than we have ever known before.

We honor our forebears and reverence our prophets. We rejoice in the goodness of God to them and thank him and them for the heritage that is ours.

As we ponder these things and count our blessings, we seem to hear a voice acclaim, "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground" (Ex. 3:5).

But we know that our work is in the living present and our glorious destiny lies ahead.

Forward to Zion

From the top of the peak where the soles of our feet now tread, we can look forward, crest upon crest, to the Zion of God which one day will be ours if we walk in the course charted by those who have gone before. We cannot see the whole course; many things are hidden from our view. Mountain trails wind through valleys and over crests, around ledges, and through forests. We do not know the length of the journey nor the perils that await us.

But what we can see causes us to rejoice and to tremble. We tremble because of the sorrows and wars and plagues that shall cover the earth. We weep for those in the true Church who are weak and wayward and worldly and who fall by the wayside as the caravan of the kingdom rolls forward.

We rejoice because of the glory and honor that awaits those who come forth out of all this tribulation with clean hands and pure hearts (see Ps. 24:4).

Looking ahead, we see the gospel preached in all nations and to every people with success attending.

We see the Lord break down the barriers so that the world of Islam and the world of Communism can hear the message of the restoration; and we glory in the fact that Ishmael—as well as Isaac—and Esau—as well as Jacob—shall have an inheritance in the eternal kingdom.

We see congregations of the covenant people worshipping the Lord in Moscow and Peking and Saigon. We see Saints of the Most High raising their voices in Egypt and India and Africa.

We see stakes of Zion in all parts of the earth; and Israel, the chosen people, gathering into these cities of holiness, as it were, to await the coming of their King.

We see temples in great numbers dotting the earth, so that those of every nation and kindred and tongue and people can receive the fulness of the ordinances of the house of the Lord and can qualify to live and reign as kings and priests on earth a thousand years.

We see the seed of Cain—long denied that priestly power which makes men rulers over many kingdoms—rise up and bless Abraham as their father.

We see the Saints of God, who are scattered upon all the face of the earth, rise in power and glory and stand as lights and guides to the people of their own nations.

We see our children and our children's children stand firm in defense of truth and virtue, crowned with the power of God, carrying off the kingdom triumphantly.

We see the faithful Saints perfecting their lives and preparing for the coming of him whose children they are, preparing for the glorious mansion he has promised them in the kingdom of his Father.

Greater evil

But the vision of the future is not all sweetness and light and peace. All that is yet to be shall go forward in the midst of greater evils and perils and desolations than have been known on earth at any time.

As the Saints prepare to meet their God, so those who are carnal and sensual and devilish prepare to face their doom.

As the meek among men make their calling and election sure, so those who worship the God of this world sink ever lower and lower into the depths of depravity and despair.

Amid tears of sorrow—our hearts heavy with forebodings—we see evil and crime and carnality covering the earth. Liars and thieves and

adulterers and homosexuals and murderers scarcely seek to hide their abominations from our view. Iniquity abounds. There is no peace on earth.

We see evil forces everywhere uniting to destroy the family, to ridicule morality and decency, to glorify all that is lewd and base. We see wars and plagues and pestilence. Nations rise and fall. Blood and carnage and death are everywhere. Gadianton robbers fill the judgment seats in many nations. An evil power seeks to overthrow the freedom of all nations and countries. Satan reigns in the hearts of men; it is the great day of his power.

Lord's work continues

But amid it all, the work of the Lord rolls on. The gospel is preached and the witness is born. The elect of God forsake the traditions of their fathers and the ways of the world. The kingdom grows and prospers, for the Lord is with his people.

Amid it all, there are revelations and visions and prophecies. There are gifts and signs and miracles. There is a rich outpouring of the Holy Spirit of God.

Amid it all believing souls are born again, their souls are sanctified by the power of the Spirit, and they prepare themselves to dwell with God and Christ and holy beings in the eternal kingdom.

Is it any wonder that we both rejoice and tremble at what lies ahead?

Truly the world is and will be in commotion, but the Zion of God will be unmoved. The wicked and ungodly shall be swept from the Church, and the little stone will continue to grow until it fills the whole earth.

The way ahead is dark and dreary and dreadful. There will yet be martyrs; the doors in Carthage

shall again enclose the innocent. We have not been promised that the trials and evils of the world will entirely pass us by.

Keep the commandments

If we, as a people, keep the commandments of God; if we take the side of the Church on all issues, both religious and political; if we take the Holy Spirit for our guide; if we give heed to the words of the apostles and prophets who minister among us—then, from an eternal standpoint, all things will work together for our good.

Our souls at rest

Our view of the future shall be undimmed, and, whether in life or in death, we shall see our blessed Lord return to reign on earth. We shall see the New Jerusalem coming down from God in heaven to join with the Holy City we have built. We shall mingle with those of Enoch's city while together we worship and serve the Lord forever.

And so, as we view the endless course ahead, the glory and wonder on each succeeding peak seems to swallow up the shadows and sorrows in the valleys below.

With our souls attuned to the infinite, we seem to hear a heavenly choir whose celestial strains resound through the mountains of Israel. The music purifies our souls and the words become a psalm of worship—the Psalm of the Restoration. From peak to peak the echoing strains acclaim:

Glory and honor unto the Lord our God. Let heaven and earth acclaim his name, for he hath wrought wondrous works in all the earth.

Sing unto him, for he sendeth his holy angel and restoreth his pure word. He calleth truth from the earth

and raineth righteousness from heaven.

Blessed be his great and holy name. He restoreth the kingdom to Israel; he gathereth his elect out of all nations; he inviteth the Gentiles to join with his people.

All glory to the Lord our King, for he cometh to reign gloriously among his Saints. He cometh with fire, and the wicked are as stubble. He cometh with loving kindness, and his redeemed inherit the earth. Glory and honor unto the Lord our God.

Sing unto him for his wondrous works.

Blessed be his great and holy name. All glory to the Lord our King.

And as these psalmic words echo and reecho in our hearts, we hear other things that it is not lawful for us to utter; and there comes into our hearts that sure witness that he who called his ancient covenant people, he who guides and preserves us at this hour, even he will be with us and ours everlasting.

Our souls are at rest.

In the name of the Lord Jesus Christ, amen.

President Marion G. Romney

Elder Bruce R. McConkie, a member of the Council of the Twelve Apostles, has just addressed us.

The choir and congregation will now join in singing "Come, Come, Ye Saints." After the singing, Elder L. Tom Perry, a member of the Council of the Twelve Apostles, will speak to us.

The congregation joined the choir in singing the hymn "Come, Come, Ye Saints."

President Romney

We shall now be pleased to hear from Elder L. Tom Perry, a member of the Council of the Twelve

Apostles. He will be followed by Elder Dean L. Larsen, a member of the Presidency of the First Quorum of the Seventy.

Elder L. Tom Perry

Early Saints leave Missouri

My attention has been directed toward the great history of this Church during this, its sesquicentennial year. There is a period of Mormon history which has always been a great source of inspiration to me. Emerging out of what I would believe the darkest period of trial and hardship, there broke forth a light of beauty and accomplishment seldom witnessed in the events of mankind.

The efforts of the Church to settle in Missouri were met with severe opposition by the residents of that state. Lands were purchased, homes constructed, fields planted, and personal property acquired, only to have most of it stolen from them. In the dead of winter they were forced to leave the state under threat of their lives. All of the members of the First Presidency of the Church were imprisoned at Liberty awaiting trial. The only leadership they could give the suffering Saints was some encouragement through the mail, when it was allowed to be sent.

The Prophet Joseph Smith was forced to remain the long winter months from November to April awaiting trial at the Liberty Jail. When evidence could not be found against the prisoners, they were allowed to escape. They made their way to the Saints, who had been treated kindly by the residents of Quincy, Illinois. How the Prophet's heart must have plunged to the bottom of his soul as he came upon the suffering Saints encamped on both sides of the Mississippi River, some

living in tents or dugouts and some shelterless under the open sky, without homes, comforts, or sufficient food. Disease had taken a heavy toll, and sickness reached out into every family.

Nauvoo

Even though the Prophet was haggard, pale, and penniless after his long confinement, it did not take him long to make his leadership felt. He found a swamp where the Mississippi makes a horseshoe bend. It was practically deserted; there were only a half-dozen houses. It was a place in which nobody seemed to have a great interest. The owners of this mosquito-infested swamp were happy to sell the land to the penniless Saints for promissory notes, payable over a term of years.

"Characteristic of the Prophet, he renamed the place to meet his desires. Not what it was, but what, with the faith and work of man, the region might become—'Nauvoo, the City Beautiful'" (William E. Berrett, *The Restored Church*, Salt Lake City: Deseret Book Co., 1965, p. 149).

The faith of the Prophet rallied the people, and a special zeal seldom witnessed in all of man's history swept over this people. "That deep and abiding strength was to change a swamp into a great city; miserable shelters into splendid houses; penniless people to the most prosperous citizens of Illinois. That missionary zeal was to carry the gospel into

many lands and double the membership of the Church. And all of this in the short time of five years!

"What a program. And what an accomplishment! A people stripped of all earthly possessions, money, homes, factories, lands, rebuilt in five short years, a city-state which was the envy of long-settled communities" (Berrett, *The Restored Church*, p. 150). A miracle had occurred!

Colonel Thomas L. Kane, in a speech before the Historical Society of Philadelphia, gave this graphic picture of Nauvoo:

"A few years ago, ascending the upper Mississippi in the autumn, when its waters were low, I was compelled to travel by land past the region of the rapids. My road lay through the Half Breed tract, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse thieves and other outlaws. I had left my steamer at Keokuk at the foot of the lower falls, to hire a carriage and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality.

"From this place to where the deep water of the river returns my eye wearied to see everywhere sordid vagabonds and idle settlers, and a country marred without being improved by their careless hands. I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun. Its bright new dwellings [were] set in cool green gardens ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it, in the background, there rolled off a fair country chequered by

the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise and educated wealth everywhere, made the scene one of singular and most striking beauty" (*Memoirs of John R. Young, Utah Pioneer, 1847*, Salt Lake City: The Deseret News, 1920, p. 31).

Accomplishments of early Saints

Each time I visit Nauvoo today, my heart swells with pride at the accomplishments of the early Saints. I marvel at its beauty, as a portion of this miracle city has been restored under the careful direction of Dr. LeRoy Kimball.

I reflect on what made this city so different from others I have studied in history. It is then that I remember these were special people; they were dedicated to live the principles of the Lord, our Savior. They followed His admonition when He said,

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"... For your heavenly Father knoweth that ye have need of all these things.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33).

Deep and abiding faith

Emerging out of the struggles to build Nauvoo are two fundamental principles which, when I think about them, are as necessary for our success today in 1980 as they were in 1840. First, there was a deep and abiding faith in the gospel of Jesus Christ. I marvel how tents and dugouts changed to beautiful brick and frame homes. The difference was the voice of a prophet rallying the Saints to put their trust in the Lord.

I hear the cries today of breakdowns in our system. There is a shortage here and a problem there, and every time I analyze the difficulty, I find it to be man-made. The Lord's supply system continues to work as it always has. The resources are still available in abundance. We worry about energy today, and some wonder if a miscalculation has been made in the heavens and the supply will not last until the Millennium. There is only one energy shortage existing today, and that is what exists between our own two ears.

How was this great faith developed in the hearts of our pioneer forefathers? They understood a basic tenet of the gospel. The Lord has required some principles to be accepted by faith by His children here on earth. Those principles which require acceptance by faith, however, are supported by that for which we have sure knowledge. There has grown through the generations a revealed truth that has been tested, analyzed, studied, and practiced. The early Saints understood that a knowledge of the law of the Lord, as contained in the scriptures, was the best foundation on which they could build their faith. They understood that the more the gap was closed between the principles which must be accepted by faith and those which could be obtained by knowledge, the stronger would be their faith.

In all of the history of mankind there has never been a time when we have had a greater opportunity to increase our knowledge of the law of the Lord. Each new season brings new lesson manuals, training aids, written words of inspiration, topical guides, cross-referencing systems, recorded tapes, etc., to increase our effectiveness in our study of the scriptures. The Church has even moved to a consolidation of the Sunday meeting schedules to allow additional hours at home on the Lord's

day to study together as families. Surely there can be no excuse for us not to become the best informed generation of all time in our knowledge of the scriptures. Never before have we had opportunity such as we have today to become real gospel scholars.

Industry

The second principle taught to us by our pioneer forefathers was that of industry. They understood that something can never be generated from nothing. It was the united efforts of all that produced the greatest results. I wonder where Nauvoo would have been after five years if they had been worrying about paid vacations, coffee breaks, working too hard for what they received, unemployment benefits, etc. They only understood the principle that combined labor produces wealth. To survive, you must produce more than you consume. The wealth of this Church will always be measured by the ability of its members to work together, not by assets listed on a balance sheet.

The skill of one will be added to the skill of another as we work side by side. I often marvel at the number of special educations I have received through Church service. Calls to the welfare farm have taught me the art of gardening; work assignments on chapels have developed manual skills of carpentry, plumbing, painting, and cleaning. Church calls have given me an understanding of organization and administration. Missionary service taught the fine points of how to sell. Church service has given me a much more liberal, well-rounded education than a college degree could possibly bestow. The benefits to me have been multiplied a thousandfold over that which I would have received if I'd been paid for that service.

Then there is so much fun in Church service. I remember one hot

summer evening when we were engaged in a ward building-fund project. We had contracted to supply the food service at a state fair. I was assigned to the dishwashing detail along with Bay Hutchings, another member of our ward. We were working across the counter from the customers who were enjoying our delicious food. There was a call from the cashier's cage: "Dr. Hutchings, the hospital is calling you." Suddenly all the forks were suspended in midair. The customers turned one to another and exclaimed, "A doctor washing dishes?" We had to immediately explain that this was a Church building-fund project. No one was being paid for his services. The waiters, cooks, dishwashers, and busboys were doctors, lawyers, merchants, chiefs—all having one great time working together for our project. We must never forget that the wealth, the strength, the security of the Church is our ability to labor together. Let us be a righteous example of this fundamental principle in our homes, our places of employment, our neighborhoods, our communities, our states, and our nations.

Formula for success

The history of the Lord's dealings with His children, as revealed through His prophets, has clearly outlined a formula for success for our mortal experience. First, it is to have

a foundation in our mortal experience, a deep and abiding faith in the gospel of Jesus Christ. Our value system must conform to His, must be consistent with His teachings.

Second is the process of laboring together to use the power of a child of God to build a better world. In this jubilee year let the trump sound again from the tops of the mountains. Let us rejoice and appreciate the accomplishments of the past. But more importantly, let this be a year of determined effort to teach correct principles with all of the energy we can muster. Let us learn to work together to make our homes places of love and beauty, our communities clean and wholesome, our nation fit for the blessings of the Lord, and the world a place where peace and understanding can dwell in the hearts of all mankind.

I want to add my testimony to this historic conference. God lives. Jesus is the Christ. The greatest joy we can find on this earth is conforming our lives to His principles. This I humbly pray, in the name of Jesus Christ, amen.

President Marion G. Romney

Elder L. Tom Perry, a member of the Council of the Twelve Apostles, has just spoken to us.

We shall now be pleased to hear from Elder Dean L. Larsen, a member of the Presidency of the First Quorum of the Seventy.

Elder Dean L. Larsen

My comments today will bear upon President Kimball's challenge to us to rise above the plateaus we have been on. They will relate also to the added flexibility and freedom we are being encouraged to assume in the new pattern of Sunday worship and weekday activity. I'll speak to the

principle which undergirds these new developments. Latter-day Saints understand that mortal life was purposefully designed to place us in circumstances where we can be individually tested and where, by the exercise of the agency God has given us, we can determine what our future

possibilities will be. The ancient prophet Lehi understood this when he said to his son Jacob, "Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death" (2 Ne. 2:27).

He further explained that men "have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law . . . according to the commandments which God hath given" (2 Ne. 2:26).

Freedom to exercise moral agency

On one occasion the Lord explained that it was his desire that "every man may act in doctrine and principle pertaining to futurity, according to the moral agency . . . given unto him, that every man may be accountable" (D&C 101:78).

When we understand what is right and what is wrong, we are in a position to exercise our freedom in making choices. In so doing, we must stand accountable for our decisions, and we cannot escape the inevitable consequences of these choices. Such freedom to exercise moral agency is essential in an environment where people have the highest prospects for progress and development.

By our very endowment as children of an Eternal Father, we have had implanted within our souls the urgency to be free. It is natural for us to want to be accountable for our own fates, because there is a whispering within us confirming that this accountability is absolutely essential to the attainment of our eternal destiny.

The existence of laws, regulations, and procedures has never

been sufficient to compel men to obedience. Productive obedience comes through the exercise of free will. Elder Albert E. Bowen of the Quorum of the Twelve once said:

"It is a truism that no law is any better than the people who administer it. Howsoever well framed a law may be or however worthy its purpose, it can degenerate into utter futility unless wisely administered by those sympathetic with its purposes" (*The Church Welfare Plan*, Sunday School manual, 1946, p. 115).

Self-accountability

We are told in the scriptures that prior to the creation of this earth, fully one-third of all the hosts who contemplated the challenges of mortal life allowed themselves to be deluded into thinking that there were acceptable alternatives to the essential risks that accompany the exercise of agency and free will (see Abr. 3:27-28; Rev. 12:4). The price they paid is beyond comprehension. Today we are being encouraged to accept greater responsibility for the allocation of our time, for our spiritual development through personal and family study of the gospel, and for giving loving Christian service. We must be willing to respond to this new challenge. Our willingness to accept this added accountability will exert an influence that will reach far beyond our Sunday worship service and religious life.

Unless we retain a vibrant desire to be free, and unless we understand and practice the principles that give life to essential freedoms, we have little reason to hope they will endure. If we allow ourselves to accept dependency and regulation and to cease valuing independence and self-accountability, then we are vulnerable to the forces that destroy freedom. If righteousness is judged primarily by

the degree to which one responds to programmed activity, then a condition develops within which opportunities for progress decline. The resulting tragedy affects the mortal potential of man and has a profound effect on his eternal possibilities as well.

Programmed behavior cannot produce the level of spiritual development required to qualify one for eternal life. A necessary range of freedom and self-determination is essential to one's spiritual development. With an understanding of correct principles and an intrinsic desire to apply them, one must be motivated within himself to do many good things of his own free will; for, as the revelation says, the power is in him wherein he is an agent unto himself (see D&C 58:27-28).

Balance of freedom and restraint

In preserving our freedom for self-determination, we cannot ignore the need for carefully ordered structure and procedure within government or any other organization. A careful balance must be maintained between that which is ordered for the welfare of the group and that which is reserved for the conscience and the incentive of the individual.

This necessary balance of freedom and restraint is essential to right relationships within families and communities, and it cannot be ignored in our assignments within the Church.

I have pondered the injunctions that have come to us in recent months from leaders of the Church to simplify and reduce the number of programmed activities prescribed for the members. There seems to be a sensitivity to the need for maintaining this essential balance. We have heard increased emphasis given to the need for individual initiative and accountability within families. In

his concluding remarks at the April 1979 general conference, President Kimball said:

Individual spiritual growth

"The basic decisions needed for us to move forward, as a people, must be made by the individual members of the Church. The major strides which must be made by the Church will follow upon the major strides to be made by us as individuals. . . .

"... Our individual spiritual growth is the key to major numerical growth in the kingdom" (ENSIGN, May 1979, p. 82).

I rejoice in the spirit and intent of this instruction from a living prophet. I see in it the purposeful effort to preserve our individual accountability in the context of our Church membership and religious life.

When members of the Church exercise self-determination in their application of gospel principles, they need not relax in their compliance with these principles. In fact, optimum progress can only occur when conditions are ideal for it, and these conditions must include the necessary degree of freedom and self-accountability. Anything less will guarantee stunted spiritual growth.

We must understand that as freedom for unrestricted development is enhanced, the possibilities for failure are also increased. The risk factor is great. The ideal cannot be achieved otherwise. Celestial attainment can be reached in no other environment.

We have inspired leaders today who are reconfirming the fact that there is no ultimate safety in programmed security where others assume accountability for our direction and performance.

Those who insist that a Church program exist for every contingency

and need are as much in error as their counterparts who demand that government intervene in every aspect of our lives. In both instances the ideal balance is destroyed with a resultant detriment to human progress.

These are essential truths which our leaders are reinforcing for us today. These are challenging truths. They demand much of us. They press us to make our lives better by our own initiative and by our own efforts. They make no unconditional promises.

At the same time, our obedience to them preserves for us the elements of life which make individual progress possible. They make life purposeful and full of promise. They lead to eternal progress. Humanity cannot fulfill its destiny when these truths are disregarded and abused. I cherish them with all my soul and am unreservedly committed to their promulgation among all the peoples of the earth. In the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Elder Dean L. Larsen, a member of the Presidency of the First Quorum of the Seventy.

Our next speaker will be Elder Hugh W. Pinnock of the First Quorum of the Seventy and General President of the Sunday Schools of the Church, who is with President Spencer W. Kimball in the new chapel at Fayette, New York, which President Kimball dedicated this morning.

Following Elder Pinnock's address, we will be pleased to hear from our beloved prophet, President Spencer W. Kimball, who will deliver the closing address of the conference from the new Fayette chapel.

The first verse of "We Ever Pray for Thee" will then be rendered by the Fayette New York Branch choir, directed by Robert B. Winebrenner

and accompanied by Alma Jean Porschet. The second verse will be rendered by the Mormon Youth Chorus. The Mormon Youth Chorus will then sing the closing hymn "God Be with You." Following the singing, the benediction will be pronounced by Elder Eldred G. Smith, Patriarch Emeritus, who is also with President Kimball in Fayette.

Before hearing from Elder Pinnock, we should like to express, on behalf of all who have listened to the singing during sessions of this general conference, appreciation and our sincere gratitude to the members of the Tabernacle Choir for again giving so generously of their time to bring us the beautiful and inspiring music heard at this conference.

We are appreciative of the inspiring music performed by the Relief Society choir at the Saturday afternoon session, the Aaronic Priesthood choir at the priesthood session last night, the Mormon Youth Chorus at the session this afternoon, and the Fayette New York Branch choir for their singing at the sessions today. We are thankful to their conductors and organists.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities who have given such appropriate and inspiring messages and such beautiful prayers.

We appreciate the attention given by local and national press representatives and by representatives of radio and television in reporting the sessions of this conference.

We thank our city officials for the cooperation given this conference; the city traffic officers for courteously and efficiently handling the increased traffic; the Fire Department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference in the United States, Mexico, and Canada;

and by satellite to Australia, Central and South America, Spain, and Taiwan.

We thank the interpreters who have provided translation for the sessions of the conference.

We shall now hear from Elder Pinnock in Fayette, who will be followed by President Kimball.

Elder Hugh W. Pinnock

What a marvelous day this has been, and what an incredible age in which we live! For over a year I have thought of this great day—the dedication of these three buildings, the many people who have made these projects possible, and the remarkable effect of the restoration of the gospel upon the world.

Church growth explained

As we study this reinstitution and the theological basis of the Church, we will find ourselves thinking about the questions that so many others have asked. What is the explanation for the growth and the amazing influence of The Church of Jesus Christ of Latter-day Saints? What does make Mormons different? Perplexed scholars, social critics, religionists, and cultural observers have given many answers. Their responses have ranged from describing the Church as a social abnormality that appeals to accomplishment-oriented people to such a simplistic idea as a conservative church always generates interest during troubled times.

However, the more deeply one wonders what makes us different from our nonmember friends and neighbors, the more certain is the answer: the Redeemer and other heavenly messengers personally restored the everlasting gospel to the earth. That is why we are here.

A poet so aptly said, "An honest tale speeds best being plainly told" (William Shakespeare, *Richard III*, act 4, sc. 4, line 358). That is my posture this day. The plain fact is that we believe the very same concepts that were revealed to the prophets ever since the world began. We utilize the same principles taught by the Master two thousand years ago.

As we study the Church today, we conclude that it is the same institution that was on the earth so many centuries ago. No other explanation is sensible. This is why scholars who attempt to relate the gospel of Jesus Christ to popular movements of the day, to a chance happening, or to other responses simply do not make sense, nor do they satisfy the longings of even the most naive seeker after truth.

Aspects of restored Church

An example: the Master, while speaking to his disciples in the Old World, said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). We have known for 150 years that the other sheep were those sons and daughters of our Heavenly Father living here in the Americas. These are they whom the

Savior visited after his resurrection. Their lives and trials are recorded in the Book of Mormon. No other logical explanation can be given for that verse in John. The restored gospel also offers explanations for so many other verses that have left biblical scholars mystified and struggling.

Yes, the Church is essentially an alien body implanted in fairly hostile territory. As the Savior advised, we are to be *in* the world but not part of it. We are to be loyal soldiers in this rebel world. Yes, we are different, and we must remain that way.

Why else would a group of people have the courage to respond almost unanimously to a man whom we know to be our prophet, seer, and leader, one who receives revelations continuously as needed? Similarities are found in the times of ancient Israel and again in the days of Jesus Christ. Where else is found a church that is structured with apostles and prophets, patriarchs, seventies, bishops, and teachers?

Here is a church that responds to the Savior's admonition, "Suffer the little children to come unto me, . . . for of such is the kingdom of God" (Mark 10:14). The great programs we have for our little ones assure them from their first consciousness that we love them and desire to teach them the truth.

Consider these additional aspects of the restored Church: a great women's program involving in meaningful ways over 400,000 of our sisters who are leading and teaching in various organizations; the Aaronic Priesthood and the Melchizedek Priesthood, which involve the men and boys in a multiplicity of powerful and helpful ways; worship services on the first day of the week; holy temples where eternal marriage and other ordinances are performed, including baptism for the dead; a worldwide missionary system wherein 30,000 men and women serve;

baptism by immersion for the remission of sins; an unpaid clergy ("freely ye have received, freely give" [Matt. 10:8]); teachings that stress the redeeming and positive in life; and an extensive welfare program to assist the poor and needy in dignity and love. The list goes on and on.

The events of this day further testify that the happenings of fifteen decades ago, which occurred here in western New York state, began a moral revolution that, as Daniel prophesied, would roll forth to eventually encompass the globe. (See Dan. 2).

Safety in the Church

There are other implications, however, that need to be stated. Where can one find spiritual, emotional, and economic safety in order to survive today's terrible cultural storms? The world is messy and bent on self-centeredness. Economic chaos and political instability are also part of today's environment, leaving uneasiness, insecurity, and turmoil in all of our lives. Fortunately, the Restoration gives us the panacea that mends, directs, corrects, and heals; but if we don't conform to this great God-given system, we will be like those unwise maidens who did not trim their wicks and fill their lamps with oil. We as a people are action-oriented and work-inclined. Conformance to this eternal system of energy expenditures does provide the only complete set of answers, which the world so desperately needs. May we be wise.

Four suggestions to show gratitude

A grateful and sensitive member of the Church could logically ask, "What may I do personally to express gratitude for all that I am and have because of my membership in

and affiliation with the kingdom of God?" Here are some suggestions:

First, utilize in personally helpful ways the advice and counsel of our prophet. One of our unique characteristics, as a people, is the fact that we have a divinely appointed leader, a heavenly designee, whose authoritative responsibility has persisted for 150 years, beginning at this very spot with the first elder of the Church, Joseph Smith. A prophet's words are designed to provide joy for us and for those we love, to include direction that will intensify our eternal effectiveness.

Second, become more expressive to our friends, family members, and neighbors concerning this great restoration. In a revelation given on this very day one and one-half centuries ago, Jesus expressed the necessity of being effective missionaries when he said, "That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved" (D&C 20:25).

Third, serve, as called, in the kingdom. In this same April 1830 revelation, the Lord said: "All those who . . . are willing to take upon them the name of Jesus Christ, having a determination *to serve him to the end*, and truly manifest *by their works* that they have received of the Spirit of Christ . . . shall be received by baptism into his church" (D&C

20:37; italics added).

Fourth, walk "in holiness before the Lord" (D&C 20:69; see also 21:4). The Lord went on to say, a sesquicentennial ago, that "by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for *your good, and his name's glory*" (D&C 21:6; italics added). The most significant sermons we will ever preach will be through the acts we perform.

These are four simple steps, but from them can come happiness and *peace that surpasses understanding*. To reiterate:

First, follow the loving counsel of our prophet and other Church leaders.

Second, teach the gospel of Jesus Christ. Doesn't integrity demand that we tell others about this great restoration?

Third, serve the Master. Manifest our testimonies through our words and works.

Fourth, walk in holiness and live the commandments.

May each of us, as part of this great jubilee year and sesquicentennial celebration, conform our lives in building, loving, forgiving, and healing ways to express gratitude for all we have, I pray in the name of Jesus Christ, amen.

President Spencer W. Kimball

This has been a glorious conference, my brothers and sisters! I have felt close to those of you in the Tabernacle, even though we are separated by a whole continent.

Greatness measured by deeds, service

This great sesquicentennial conference has brought us all close to the beginnings of this dispensation.

We have been refreshed because of those reminders. But even as we speak of beginnings, events in the world remind us that we are moving ever closer to the ending of this dispensation. So, for me, this conference has been filled with memories and also with anticipation—feelings which have combined to make me more grateful than ever for the privilege of being a part of this great latter-day work.

Viewed in perspective, 150 years isn't really a very long time, even in human history. It is but a brief moment in eternity. You and I know that, actually, individuals and institutions are measured by deeds, not days; by service, not centuries. Just as an individual's life can often make up in quality what it lacks in length of years, so The Church of Jesus Christ of Latter-day Saints has compressed into 150 years many significant accomplishments. We don't have to be old to be great.

We have now had twelve Presidents of the Church. I wish to express my deep and heartfelt appreciation for each and all of the eleven Presidents who have preceded me and for all that they and their associates and the general membership of the Church were able to achieve, often in the face of seemingly insurmountable obstacles.

Steadfastness of members

One cannot study the history of the Church without being impressed with how steadfast the majority of the Saints have always been in the midst of difficulty. I sense that same steadfastness in the Church today. Our members know their Lord. They know his leaders. They know their Master's voice and follow it. They do not follow strange voices nor the spurious enticements of strangers.

We have been entrusted with a special message for all the world. We must ever be conscious of that trust and ever be on the alert. There is a tide to be taken now in the affairs of the Church in all the earth which will lift us up and carry us forward as never before. Let us then not weary in well doing.

Hold fast to iron rod

Now, my brothers and sisters, as we move into the last half of the Church's second century, let us keep our faith beautifully simple. May we,

as Paul said, be "wise unto that which is good, and simple concerning evil" (Rom. 16:19). Learn to recognize evil, and shun it always. May we keep Church programs and organizations simple. If we do, we will build to a thrilling and rewarding momentum in the days and months and years ahead. The Savior urged his followers to be "wise as serpents, and harmless as doves" (Matt. 10:16). Let us follow that counsel today. Let us so live that if people speak critically of us they must do so falsely and without justification.

Let us hold fast to the iron rod. The Savior urged us to put our hand to the plow without looking back. In that spirit we are being asked to have humility and a deep and abiding faith in the Lord and to move forward—trusting in him, refusing to be diverted from our course, either by the ways of the world or the *praise* of the world. I see that quality of readiness and devotion in our people today. There is so much yet to be done! Let us, then, move forward; let us continue the journey with lengthened stride. The Lord will lead us along, and he will be in our midst and not forsake us.

I know with all my soul that Jesus Christ is the Son of God, that he died on the cross and was resurrected from the dead. He is the risen Lord, the Great Presiding High Priest, and he stands at the head of the Church. Of this I testify this beautiful Easter Sunday, on this great anniversary of the restoration and organization of the Church on this very spot 150 years ago. In the name of Jesus Christ. Amen.

The Fayette Branch choir and the Mormon Youth Chorus sang the hymn "We Ever Pray for Thee." The Mormon Youth Chorus then rendered "God Be with You."

Elder Eldred G. Smith pronounced the benediction.

GENERAL WELFARE SESSION SATURDAY MORNING

A general welfare services session was held in connection with general conference on Saturday morning, April 5, 1980, beginning at 7 o'clock. Invited to attend this session were General Authorities, Regional Representatives, stake presidencies, high councilors involved in welfare work, bishoprics, stake and ward Relief Society presidencies, and others responsible for operating welfare production products.

President Spencer W. Kimball presided at this session. President Marion G. Romney, Second Counselor in the First Presidency, conducted.

President Romney opened the meeting with the following remarks:

President Marion G. Romney

President Spencer W. Kimball, who presides at this conference, has asked me to conduct this session.

President Marion G. Romney

My beloved brothers and sisters, I very much appreciate the opportunity to meet with you this morning. Since the welfare program was inaugurated in the mid-1940s I believe I have attended every such general conference welfare meeting we have held.

Serving our fellowman

The Church welfare program has from its beginning been, in my mind, associated with the second great commandment. You will remember, of course, that when one of the Pharisees asked Jesus "Which is the great

We are happy to welcome you to this general welfare services meeting attended by general and local priesthood leaders and sisters of the Relief Society. The matters to be presented at this meeting are of vital importance to the effectiveness of the welfare program. We, therefore, request that you instruct those under your direction in the things you will be taught here.

Under the direction of Donald Ripplinger with Roy Darley at the organ, we shall begin this meeting by singing hymn number 215, "Today, While the Sun Shines." The invocation will be offered by Elder Gene R. Cook, a member of the First Quorum of the Seventy and Executive Administrator of the Andes Area.

The congregation sang the hymn "Today, While the Sun Shines."

The invocation was offered by Elder Gene R. Cook.

commandment in the law?" that he responded, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets" (Matt. 22:36-40).

As a ward bishop I was involved in the welfare program when it was first announced, and I have been involved in it ever since.

This long participation has taught me that the crowning aspect of a Christlike life is found in serving one's fellowmen.

Welfare program based on eternal principles

In the Church, serving and helping one's neighbor is not done only through spontaneous kindly deeds to our immediate families and next-door neighbors; it is also accomplished through the Church welfare program, which is based upon modern revelation through prophets of this dispensation. Its principles are eternal. They have been revealed and implemented, to some extent, where and whenever the Lord has established his church upon the earth. We read in the Book of Mormon, for example, that "Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.

"And thus they should impart of their substance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

"And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants" (Mosiah 18:27-29).

(This was, as you will remember, in America among the Nephites about 147 B.C.)

In October 1936, the Presidency of the Church issued this statement, which continues today as the guiding precept of welfare services:

"Our primary purpose was to set up, in so far as it might be possible, a system under which the curse

of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership" (in Conference Report, Oct. 1936, p. 3; see also *Welfare Services Handbook*, p. 1).

As a people and as a Church, we accept as fundamental truth the proposition that the responsibility for one's own economic maintenance rests (1) upon himself; (2) upon his family; and (3) upon the Church, if he is a faithful member thereof.

Self-sustaining

Welfare work divides itself into three main divisions. First is the basic doctrine of being self-sustaining to the full extent of one's ability. By applying the principles of personal and family preparedness, sometimes referred to as temporal welfare, we are to provide our own needs. So doing puts us in position to share our surplus with others. In his April 1937 conference talk, President J. Reuben Clark outlined the course of independence which should be followed by every member of the Church. He there said:

"What may we as a people and as individuals do for ourselves to prepare to meet this oncoming disaster, which God in his wisdom may not turn aside from us? . . .

"Let us avoid debt as we would avoid a plague; where we are now in debt let us get out of debt; if not today, then tomorrow.

"Let us straitly and strictly live within our incomes, and save a little.

"Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead" (in Conference Report, Apr. 1937, p. 26).

Saturday, April 5

First Day

Family assistance

When circumstances combine to require help, it is Church doctrine that one rely upon his family for assistance. Obviously, no one should become a charge upon the public when his relatives are able to care for him. Every consideration of kindness, of justice, of fairness, of the common good, and of humanity requires this.

President Stephen L. Richards taught a principle which every family in the Church would do well to bear in mind:

"I think," said he, that "my food would choke me if [I] knew that while I could procure bread my aged father or mother or near kin were on public relief. I believe a decent family pride is a salutary thing with any people and in any nation . . . , a family pride in wholesome, self-reliant, and enterprising living — a family pride that promotes the utmost solicitude for each member of the family. It wouldn't hurt my feelings to hear a family boast that through all vicissitudes they had come to each other's help and had never received public assistance. I have known brothers and sisters to put each other through school by hard, self-sacrificing toil. I cannot imagine any of these permitting their father and mother to come to public relief" (in Conference Report, Oct. 1944, pp. 138-39).

Church assistance

Finally, aid is available from the Church. It has been so in all dispensations. Paul himself was a welfare worker, in a very modern sense of the term. We find him writing in Romans 15:

"But now I go unto Jerusalem to minister unto the saints.

"For it hath pleased them of Macedonia and Achaia to make a

certain contribution for the poor saints which are at Jerusalem.

"It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (Rom. 15:25-27).

The obligation of the Church to help its poor is here placed by Paul on a par with communicating spiritual riches to those who are in darkness. By both means we store up treasures in heaven.

"Charge them," he says, "that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19).

In our day, the Lord has given us this charge:

"If thou lovest me thou shalt serve me and keep all my commandments.

"And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken.

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose" (D&C 42:29-31).

Essentially a question of spirituality

The foregoing principles are true when properly applied by members

and leaders alike. They bring about the desired end of establishing the Church and building up Zion. It is true, however, that when not properly applied, difficulties follow. Within two-and-a-half years after the original Church welfare plan was put in place by the First Presidency, President J. Reuben Clark made this significant statement in an address in Estes Park, Colorado, 20 June 1939:

"The Church has found that the whole problem is essentially a question of spirituality, rather than of finance or economics [in getting Church welfare work accomplished]. Where the spirituality has been high, the Plan has succeeded; where the spirituality is low, the Plan has lagged. The Church has proved there is no substitute for the great commandments: 'Thou shalt love the Lord thy God with all thy . . . might, mind, and strength, and thy neighbor as thyself' [see D&C 59:5-6]". (*Church Welfare Plan: A Discussion*, General Church Welfare Committee, 1939, pp. 32-33).

While we have made great strides in the program since that day, the principle still applies. Everything we do in welfare services must be measured by its accomplishment in spiritual terms. Givers must give out of a righteous heart and with a willing spirit. Receivers must receive with thankfulness and gladness of heart. The Spirit must confirm a bishop's evaluation regarding assistance. It must lead a home teacher and a visiting teacher to know how to respond to needs of families to

whom they are assigned. With righteous intent, participating in this great work sanctifies the soul and enlarges the mind. As we spiritually mature in fulfilling our welfare responsibilities, whatever they may be, we prepare ourselves to become "partakers of the divine nature" (see 2 Pet. 1:4). May it be our happy lot to be filled with that measure of spirit that we may be sealed with the bond of charity, which, as Moroni said, "is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him."

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure" (Moro. 7:47-48).

It is my prayer that each and every one of us will learn and apply these fundamental principles of welfare services and gain thereby the promised reward, in the name of Jesus Christ, amen.

President Marion G. Romney

We shall now listen to President Harold G. Hillam, president of the Idaho Falls Idaho South Stake.

He will be followed by Sister Shirley W. Thomas, second counselor in the Relief Society.

President Harold G. Hillam

I have made it a habit of running three miles every day, and I would have to admit that this walk up here leaves me a little more out of breath than the end of three miles. It is a humbling experience to occupy this pulpit, which has been occupied by

such great, great men in welfare services.

Teton Dam experiences

Sometime after the collapse of the Teton Dam and the ensuing

flooding disaster which affected several counties in eastern Idaho, while serving as the area welfare leader, I was asked to speak on behalf of the Church to a group of people who were responsible for civil defense and disaster relief. They included representatives from city, county, state, and federal organizations as well as a number of religious, volunteer, and service groups. The requested topic was how the LDS Church is prepared to respond to emergency crises.

I realized that they had already observed the response of the Church to the flood. They saw firsthand how the bishops' storehouse system was almost immediately prepared to ship in truckloads of supplies and then stood by to fill the requests of the local priesthood leaders. They saw the Deseret Industries help bring order out of chaos. Large mountains of clothing were donated from many parts of the country and placed in large, unsorted piles. There were party dresses with work shoes, small sizes with large, men's with women's, and clean with soiled. In a very short time the Deseret Industries had these much-needed articles of clothing cleaned, pressed, sized, and placed on racks from which those in need could choose for their particular needs.

They saw how the LDS Social Services was available to help the people in their social and emotional needs as emotional tolerances were pressed to the limit. Many jobs were lost due to the flood, and many new ones were created. LDS employment program was busy as employees and employers were matched together. They saw, as did people from all over the world, the many thousands of volunteers who came, at their own expense, to help in the cleanup effort.

There was a need in the early

days of the flood cleanup for heavy equipment. A request was made for tractors and front-end loaders from stakes both near and far. We thought in terms of 5 or 6 outfits. Soon after the request was made, the area welfare leader from Soda Springs, approximately 165 miles away, called and said, "President, I understand that you need some tractors and front-end loaders. We are ready and prepared to bring 150." I told him that 20 would be marvelous.

There was a need for electricians to restore power to the homes that lost it because of the flood. We estimated that 150 would be a great response. The call went out. We didn't get just 150. More than 450 licensed electricians and helpers responded to that call. This same type of devotion and dedication was shown many, many times over as a variety of needs was fulfilled.

LDS Social Services

It was evident to this group to whom I would speak, as well as to others, what had happened in this major crisis, but were they aware of those who are helped every day on an individual basis—for example, the young girl who found love, understanding, and kind assistance from LDS Social Services when she was confronted with a major crisis in her life? Because of wise counsel, she did not compound an already serious problem with a graver tragedy when she found that there is an alternative to the accepted worldly philosophy of abortion.

They did not know of the many other services of LDS Social Services, the childless marriages with loving homes who are blessed with the opportunity to adopt a little infant, the Lamanite program, professional counseling, foster homes, and others.

Deseret Industries

I was sure that most of them did not totally understand the Deseret Industries; and most certainly did not understand that it is a living example of the principle of consecration, wherein each of us has the opportunity to give freely of our surpluses, and then those great people who are not willing to be spectators in the arena of life are given the opportunity to maintain their dignity by enjoying the blessing of work. Perhaps they were not even aware that Deseret Industries is open for all to make purchases which are so helpful in meeting the pressures of an inflated economy. Shopping at Deseret Industries is like shopping at an exclusive store. There are many items that are one of a kind, and with shipments arriving daily we have an opportunity to make new choices every day.

On one occasion when I had arrived early at Deseret Industries prior to our monthly meeting of the local operating committee, I made a tour of the well-organized displays and racks of commodities. My eyes were drawn to the area of overcoats. One particularly appealed to me. It was a fine, all-wool, English-tailored coat. I thought, "If it fits, I'll buy it." I looked at the price: four dollars and seventy-five cents! At that price, I knew it fit. I bought it and I paid cash for it. I took it home and, when I modeled it for my wife, I put my hands in the pockets, and there were a number of rare, one-cent postage stamps. I guess the stamps themselves were worth probably about as much as I had paid for the coat. And I suspect that I was probably the only person who made a purchase at Deseret Industries who not only made an excellent buy but also received stamps!

Blessing those in need

This group of people to whom I would speak certainly had no way of knowing about the father who found himself with his loving bishop exclaiming, "Bishop, tragedy has struck our family. I have lost my job. I need welfare." That knowledgeable bishop replied, "Brother, you don't need welfare. What you need is a job, and you have come to the right place." That wise bishop had just taught the great principle of work. The bishop's comment was not an idle remark, because he had available to him, as a part of the great storehouse system, a ward employment specialist, who has access not only to the employers within the ward and stake but also, through the employment center, to those throughout the entire area. If a job could not be found in the open market, that same employment specialist would become a resource to the bishop to help find meaningful work opportunities for the needy brother within the Lord's plan, thus allowing that father the joy of maintaining his dignity by working for the commodities received. This same employment system serves the needs of all members as they seek employment and seek to upgrade their opportunities.

This group of interested people that I would speak to wanted to know what we as the Church can do in a major disaster, but that is not all. There are heartaches, hurts, problems — yes, even disasters — which occur in every life at some time. And, in the individual's life, those personal disasters are just as real and just as deserving of our help as the disaster of those involved in the flood in eastern Idaho, or the earthquake in Guatemala, or the flooding in California.

I wanted this group to know that

in the Church not only are we prepared to deal with major disasters which involve many, but the Lord's plan provides for the loving care of each of his children on an individual, one-on-one basis.

Those of us who are here today have at our disposal the principles of the welfare plan, which assist us in helping to bless those who are in need.

I give you my solemn witness that we are engaged in the Lord's work. May each one of us strive to carry out our stewardships, so the work may be done in His own way. The work and labor which we perform in welfare services will lead us

steadily forward to that time when we will be blessed to live the great law of consecration in a Zion society.

May each of us be found doing our duty, I pray in the name of him whose plan it is, even Jesus Christ, amen.

President Marion G. Romney

President Harold G. Hillam, president of the Idaho Falls Idaho South Stake, has just spoken to us.

Sister Shirley W. Thomas, second counselor in the general presidency of the Relief Society, will now address us.

Sister Shirley W. Thomas

Devotion of early sisters

In the early spring of 1842 the Female Relief Society of Nauvoo united the charitable efforts of women in a desire to support the priesthood in the cause of Zion. The Prophet Joseph Smith told the sisters "their offering [was] accepted of the Lord," and the sisters gave unstintingly ("Story of the Organization of the Relief Society," *Relief Society Magazine*, Mar. 1919, p. 129). Following his injunction to search out the poor and needy and minister to their wants, they called a committee that went from house to house. The members who had means were asked to give, and the needy were referred to the society for aid.

Their reports typically read: one family "poor, sick & distressed and no bedding," two families by the river "sick & nothing to eat," one widow "destitute of money" (*Relief Society of The Church of Jesus Christ of Latter-day Saints, History of Relief Society 1842-1966*, Salt Lake City: General Board of Relief Society, p. 24). Donations included

sugar, bedding and clothes, onions, flour—whatever they had to give. One sister, having no goods, offered her time, "any portion or all," she said. Another would "knit, sew or wait on the sick" (*History of Relief Society 1842-1966*, p. 23). When President Joseph Smith organized the Relief Society, he predicted "better days [for] the poor and needy," and through the efforts of these devoted sisters many Saints were cared for and comforted (See *History of the Church*, 4:607).

Perhaps this one line, taken from the records, could best describe these efforts: "We have not said be ye warmed and clothed without trying to do it" (*History of Relief Society 1842-1966*, p. 25). To a divine concept they added their commitment—and to gospel principles, practice.

Today's problems

Today's problems of families reflect the increasing complexity of our time. The welfare services of the Church include multiple systems and

long-range plans, but the *constant* through all its development is the application of gospel principles in loving concern for another's need.

A Relief Society president knows that, in spite of a report which shows members receiving temporary assistance constitute 4 percent of a ward, to the sister in distress it is 100 percent. Her needs are whole and real. Consider the case of a woman we shall call Sister Allen. Troubled and lonely, she had just returned from a hospital stay and major surgery. Two months before, her husband had abandoned his responsibilities to their family of five. The bishop had visited, and now the Relief Society president came. It was a family-needs visit, and as they talked Sister Allen spoke wistfully of having some cream of asparagus soup and blueberry muffins. These items were not on the bishop's order form and could have been dismissed as not available. But the president really wanted to serve Sister Allen and wondered if this rather special request might suggest a need for more than food. What was Sister Allen's real need? Was it for commodities or for consideration, for someone to demonstrate that she was worthwhile by giving her special attention now, when her problems seemed to overwhelm her?

Sensitivity to needs

Sensing the larger need, the Relief Society president ordered the items available through the storehouse, then assigned compassionate service responsibilities to her visiting teachers and others to provide meals that included the muffins and the soup and also to show their concern in other visible and tangible ways. Sister Allen responded. She got better, aided by the food but more so by their friendship.

Each problem is in some way unique and may require a special

sensitivity to the care needed. President Romney said at last October conference that no hard-and-fast rules will ever be given in answer to the questions, Who should assist? How much assistance should be given? How long and how often should I assist? (see *ENSIGN*, Nov. 1979, p. 96).

Caring for others, like the "quality of mercy," is "twice blest: Bless[ing] him that gives and him that [receives]" (William Shakespeare, *Merchant of Venice*, act 4, sc. 1, lines 184, 186-87). In giving we grow in patience, humility, faith—all the elements of that pure love called charity. Every sister, whether she is single or married, living alone or in a family, needs the opportunity to develop these Christlike attributes.

Relief Society works with priesthood leaders to care for the sick and needy and at the same time teaches, through its curriculum, the welfare principles and concepts which help every sister meet her own needs and give to others the kind of care that has always distinguished truly compassionate service.

Foundation of six welfare principles

The six welfare principles stressed by President Kimball—love, work, service, stewardship, self-reliance and consecration—are the foundation stones upon which all welfare services are built. Relief Society, incorporating them into its lessons, teaches the Christlike qualities of pure love, or charity; teaches that work sustains, that service gives work its meaning, that stewardship brings accountability, and that self-reliance allows a freedom to focus on another's needs, and that consecration is to give all one has.

The stake Relief Society education counselor can foster an understanding of these principles by first identifying them in Relief Society

lessons; for example, the relationship of work and self-reliance to problem solving, or the importance of love and service in building self-esteem. Then, recognizing the importance of these principles not only in helping sisters to serve but in preparing them to meet or prevent crises in their own lives, she can make certain that they are emphasized in Relief Society teaching.

An education counselor should remember the words of the Lord when he said, "I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). She should recognize her stewardship to see that these gospel principles are taught in the Relief Societies of her stake—taught so effectively that sisters "having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15).

Recently, we met a young woman who had learned to make these principles operative in her life. Bringing Sister Smith a beautiful rose, she came to express her love and her gratitude for the blessings of the gospel. She is handicapped, and so is the more grateful for blessings because she knows so well pain and difficulty. When telling of how she is able to keep a house and care for a husband, she said it does take her longer, but a friend goes to the store to get what she needs, and she has learned to do almost everything else for herself. Cutting carrot strips for a ward dinner is a challenge, but she does it and in accepting such opportunities enjoys the fulfillment of service.

Support priesthood

The desire to support the priesthood in this great latter-day work, first seen in the Nauvoo sisters, has

led Relief Society women over many years to establish health facilities, store grain, serve adoptive parents, and meet other critical needs. This same desire motivates the Relief Society today. Teaching is one means of helping the sisters and their families realize the great promise declared by President Kimball:

"As givers gain control of their desires and properly see other needs in light of their own wants, then the powers of the gospel are released in their lives. They learn that by living the great law of consecration they insure not only temporal salvation but also spiritual sanctification" (EN-SIGN, Nov. 1977, p. 77).

That we may each fulfill our stewardship and earn this great reward I pray in the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Sister Shirley W. Thomas, second counselor in the general presidency of the Relief Society.

Brother Ripplinger will now lead us in singing hymn number 98, "Let Us All Press On." After the singing, Bishop Victor L. Brown, Presiding Bishop of the Church, will address us.

The congregation sang "Let Us All Press on."

President Romney

Bishop Victor L. Brown, Presiding Bishop of the Church, will now speak to us and he will be followed by Elder Ronald E. Poelman, a member of the First Quorum of the Seventy.

Bishop Victor L. Brown

My dear brothers and sisters, it is always an inspiring experience to meet with you in the welfare session of general conference. When we consider the significance of this conference as being convened on the one hundred and fiftieth anniversary of the organization of the Church, it seems appropriate to address the subject "Welfare Services: Past, Present, and Future."

Eternal principles

The eternal principles upon which welfare services exist today were given by the Lord at the time of Adam. They have not changed over the centuries, nor will they change in the future. The Lord instructed Adam to subdue the earth with this charge: "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). Thus, in the beginning he taught the principles of work and self-reliance. In modern scripture the Lord declared: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer" (D&C 42:42).

To the head of the family he gave this latter-day charge: "And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown" (D&C 75:28).

After providing for our own, the Lord explained that our next duty is to the poor and distressed among us. In section 44 of the Doctrine and Covenants we read:

"Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief" (D&C 44:6).

Charity

Administering to the relief of our neighbor is born of pure love or charity. In his memorable letter to

the Corinthians, Paul explained, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1).

Moroni further explained: "Charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him" (Moro. 7:47).

By following the pure impulses of charity, members contribute resources to the Church from which the bishop may draw to help those in need. The Lord's charge to Bishop Whitney was to "travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud" (D&C 84:112).

Basic expectations

From these scriptures we learn that the Lord expects several basic things of his people:

1. He expects each individual to work and to provide for himself.
2. He expects each family to work together, to be independent and self-reliant.
3. He expects the husband and father to provide for his own.
4. He expects us as individuals and families to share our abundance with the poor and distressed.
5. He expects the bishop to search out the poor and the sick and to see that they are cared for.
6. And above all, he expects his people to have charity in their hearts for their fellowmen.

Since welfare services are the gospel in action, we know that these divine principles are unchanging. They are eternal.

The Prophet Joseph Smith taught these great principles 150 years ago.

Growth and development

While the early members practiced the principles of welfare in rudimentary application, it was in the 1930s that the welfare services program, as we know it, was formalized. It applied to the stakes of Zion, which at that time were mostly in the western part of the United States and Canada. Production projects, canneries, and storehouses were established among the people. Now, although there is still much to be done, the welfare services activities in the United States and Canada are approaching maturity.

By the end of 1982, nearly every bishop in these areas of the Church will have access to a physical storehouse. There are presently in operation 802 production projects, 51 central and regional bishops' storehouses, 20 Deseret Industries, 24 employment centers, and 35 LDS Social Services agencies. These exist as resources from which bishops can help the Saints become self-reliant as well as assist those who are unable to provide for themselves.

Now, as to the overseas areas of the Church: Over the past ten years, the international growth of stakes has been phenomenal, increasing from 41 to 269. With this growth, the welfare services program is being introduced on an orderly basis. While every new member can and should live all gospel covenants relative to welfare, we do not expect branches and new wards to implement the full program until they have the capability to do so. It has taken more than forty years for welfare services to reach their present status in the United States and Canada. We look forward to the day when the whole Church is sufficiently mature to have the entire program fully operative. It will require wise teaching of basic principles, along with careful planning, for measured and timely growth to occur. The basic principles discussed earlier

must be taught and lived before the program can appropriately move forward.

There are those who would like to establish the full program immediately. Some time ago, Church leaders in one country asked: "When are you going to bring the full program to us? Our people need it desperately." What they did not understand is that we do not just bring a program to the stakes. It is a part of the complete gospel plan and will develop a step at a time. One does not begin at the top rung of the ladder.

Welfare programs around the world

There are many exciting and heart-warming developments in various parts of the world. Long-range welfare services master plans have been received from England, New Zealand, Australia, Argentina, Uruguay, and Paraguay. Those stakes in areas where master plans have been approved are moving forward with implementation under the direction of area councils which are well organized and functioning successfully.

In Great Britain, the local brethren have just purchased a dairy project to complement two row-crop projects. They are also in the process of acquiring facilities for a storehouse.

In Australia they have acquired five production projects and are producing oranges and many other fruits as well as every type of local vegetable. They are planning to acquire land this year for storehouses in several major cities.

In Uruguay they are placing special emphasis on personal and family preparedness. Because of high unemployment in that country, they were authorized to establish an employment center last year. A wonderful welfare services missionary

couple and local volunteers are diligently working to help members find or upgrade their employment.

Carefully, but surely, progress is being made toward Church preparedness. However, we still have great concern that as a people we are far short of truly being prepared. The heart of welfare services' success is not Church preparedness but member preparedness. The increased call by bishops on the resources of the storehouse system is an indication that many of our people do not have their reserves and consequently are unable to take care of their own basic needs. I am afraid some members are laboring under the illusion that in difficult times the Church will take care of them. This is not so. The Church is prepared to take care of a limited number of members for a relatively short period of time.

Provide for our own needs

There should be no misunderstanding on this point. The fundamental principle of welfare services is that *you and I provide for our own needs*. If serious economic disruption were to occur, the Church would do all in its power to alleviate suffering by supplementing member efforts. But it would not be able to do for the Saints what we have been taught to do for ourselves for over forty years—that is, to have a year's supply of food, clothing, and, where possible, fuel; to have savings in reserve; and to possess basic production skills. This counsel has been given at least twice a year for all these years. Some have followed the counsel of the Brethren and are prepared, as were the five wise virgins. Some, like the foolish virgins, do not have enough oil in their lamps. (See Matt. 25:1-13.)

A recent Church survey of a representative number of members in the United States indicates that in

emergency circumstances—such as job loss, illness, or natural disaster—the average family had the following supplies: food, twenty-six weeks; clothes, fifty-two weeks; water, two weeks; and fuel, four days. This is not even close to a year's supply. The survey also indicates that financial reserves are low. Only 17 percent could live for more than one year on their financial reserves if income were cut off; 45 percent reported they could only live for three months. The Lord says, "If ye are prepared ye shall not fear" (D&C 38:30). I suppose each of us knows into which category he falls. What a wonderful thing it would be if all were prepared.

Challenge for the future

Our challenge for the future is to be prepared and to perfect ourselves through keeping the commandments more fully. We may give of our time and talents in service to family, neighbors, church, and community. Through tithing and a generous fast offering, we may share of our means to build up the Church and care for the poor and the needy. The Lord has given us this instruction in section 88 of the Doctrine and Covenants:

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

"Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you

unto myself" (D&C 88:123-26; italics added).

May we be blessed to provide the leadership throughout the Church that will cause the membership to be prepared to be received by the Lord when he comes, I pray in the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Bishop Victor L. Brown, Presiding Bishop of the Church.

Elder Ronald E. Poelman, a member of the First Quorum of the Seventy, will now speak to us. He will be followed by President Spencer W. Kimball, President of the Church.

Elder Ronald E. Poelman

The ancient Nephite prophet King Benjamin counseled those who had accepted the Savior and received a remission of their sins with these words: "For the sake of retaining a remission of your sins from day to day, . . . I would that ye should impart of your substance to the poor, every man according to that which he hath, . . . administering to their relief, both spiritually and temporally. . . .

"And see that all these things are done in wisdom and order" (Moses 4:26-27).

Our living prophet of God, Spencer W. Kimball, has said to us who also have hope in Christ: "Welfare Services is not a program, but the essence of the gospel. *It is the gospel in action.*

"It is the crowning principle of a Christian life" (ENSIGN, 1977, p. 77).

How then may we, in wisdom and order, most effectively use welfare services to administer to the spiritual and temporal needs of the poor?

The answer is found in priesthood councils.

One year ago the area council became the primary council in the field to correlate, coordinate, plan, and resolve problems. Now, a year later, we may consider how the area council is actually functioning, and,

more specifically, its role in (1) welfare services master planning, (2) teaching gospel principles germane to welfare services, and (3) coordinating the welfare services efforts of temporal and ecclesiastical officers.

How the councils work

Personal experience suggests that the principal, immediate benefit from a renewed emphasis on Church councils is the opportunity to coordinate the efforts of temporal and ecclesiastical officers. Through councils, Church leaders can better work together to teach the doctrines, principles, and practices of welfare services and to plan for a great upsurge in accomplishments. The enduring personal friendships which develop during this effort evoke our noblest sentiments.

The Regional Representatives and General Authority Executive Administrator for an area, addressing their welfare services responsibilities, may rely heavily on the Welfare Services area director.

In our first area council meeting, an executive planning committee was appointed, including selected Welfare Services region agents and certain specialists chosen from the area. Also, a timetable was adopted.

Coordinated by this committee, the region agents identified needs and

resources and received guidance from region councils and from individual priesthood leaders.

The specialists then organized the information in a format provided by the General Welfare Services Committee and produced a proposed area-wide phase 1 (or strategic) master plan for consideration, modification, and, finally, approval by the area council.

Following such approval, the proposed plan will be presented to each region council in the area, and then, by a Regional Representative, to each stake welfare services committee and bishop's council for review and approval. Finally, this phase 1 (or strategic) plan will be submitted to the General Welfare Services Committee.

Once the approval of that committee has been obtained, we will begin phase 2, or the operational master plan.

Planning and goals

As planning develops, a need is recognized to perform more effectively that which the Lord has already taught us; for example, to provide meaningful work for more of those receiving assistance and to improve the productivity of our present resources.

Both improving the present system and planning for additional accomplishment require that principles which pertain to welfare services be taught more effectively.

Therefore, our area council adopted a formal teaching plan which includes specific doctrines, principles, and practices to be taught; identifies by whom, to whom, and when the teaching shall occur; and involves everyone in the priesthood line and Relief Society presidents.

Concurrently, a family guide for emergency preparedness is being

compiled. Suggestions on how to implement it and a schedule for delivering it through the priesthood line into every home are also being prepared. This project, not yet finally approved by our area council, is intended to be a first step toward more complete family preparedness, the foundation of welfare services.

Also, the first annual service evaluation of welfare services by ecclesiastical leaders was recently conducted to determine what is succeeding and what can be improved.

A master plan is our principal tool in purposeful preparation. Its organized data, including a detailed capital budget, enables the council to make informed decisions, to accurately measure progress, and to wisely allocate resources according to correct priorities.

Spiritual preparation

The plan defines goals and procedures which have been adopted by common consent, prepares us for a higher purpose, and enables us to serve more individuals in an expanding circle. Thus, the plan becomes the vision of the heart, and we have increased awareness of inspiring concepts which, though not new, come to us with invigorating freshness.

As we carefully and prayerfully develop a plan to prepare for the times of stress that are ahead, the magnitude of the challenge may seem overwhelming. Providing even temporary assistance to 15 percent or perhaps even 30 percent of the Church members may seem beyond our capability. However, in addition, we must plan to provide meaningful work for those who become unemployed and to assist with the physical, emotional, and social problems that inevitably accompany periods of economic stress.

However, "the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them" (1 Ne. 3:7). Coordinating our effort as temporal and ecclesiastical officers in area councils, we can accept the commandment and find the way.

The wisdom of Solomon advises that "where there is no vision, the people perish" (Prov. 29:18).

The Lord through his prophets has warned us of stressful times to come and has provided us with the organization, principles, and direction to prepare. When we seek the Spirit of the Lord in welfare services work we will be blessed with vision and the people will not perish. If we are prepared, we need not fear (see D&C 38:30).

Spiritual preparation is not complete, however, until we have done all that we can to prepare temporally. Then what is lacking will be supplied by the Lord.

Councils foster unity

Unity in temporal matters, as in spiritual matters, is essential to our success. At each step, consensus of the council members must be obtained, through prayer and discussion, to achieve that unity which is prerequisite to the Lord's help. To be effective, decisions must be reached by divine consensus, not by compromise. Participants are not competing advocates, representing special interests, but rather contributing members of a unified body.

The priesthood council is a form of management unique to the divine Church. It assembles to receive the Lord's law by the prayer of faith, to agree upon his word, and to learn how to govern the Church and have all things right before the Lord (see D&C 41:2-3). The council's strength

and effectiveness derive from coordinating individual skills and abilities united with a shared purpose.

"For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

"To some is given one, and to some is given another, that *all* may be profited thereby" (D&C 46:11-12; italics added).

All things are spiritual

It is of fundamental importance to remember that there are temporal aspects to each spiritual calling and spiritual aspects to every temporal calling. In the words of Brigham Young: "If a man is called . . . to manufacture the clothing that is necessary for the Saints, and he goes at that business with his eye single to the building up of the kingdom of God on the earth he is entitled to the Spirit of the Holy Gospel, and he will receive and enjoy it just as much as if he were preaching the Gospel. . . [He will have] the spirit to know how to raise sheep, to procure the wool, to put machinery in operation to make the clothing for the advancement, benefit and building up of the people of God on the earth. And the Spirit of the Lord is here in these labors—farming, merchandizing and in all mechanical business just as much as it is in preaching the Gospel, if men will live for it" (in *Journal of Discourses*, 11:293-94).

The challenge and opportunity of welfare services master planning become evident when, as the plan emerges, we realize that by mortal standards the task is impossible, the need too great, the resources insufficient. It is then we know that we must step up to a higher level spiritually.

The Lord tells us in section 70 of the Doctrine and Covenants that

an abundance of the manifestation of the Spirit among us depends upon our willingness to share temporal blessings (see D&C 70:12-14).

Therefore, we must sacrifice our narrow traditions, local interests, and selfish pride to achieve the love and unity indispensable in a Zion society. The principles of love, service, work, self-reliance, consecration, and stewardship must relate to a specific plan, in a particular area, to serve individual needs with well-managed resources. Personal and family preparedness and local self-sufficiency must be related to identified communities, families, production projects, and storehouses.

The abstract becomes concrete when we identify welfare services principles with people, places, and things we know. Temporal application of spiritual laws transforms theology into religion.

Through priesthood councils we may, in wisdom and order, most effectively use welfare services to ad-

minister to the spiritual and temporal needs of the poor, thus experiencing the gospel in action and learning to live the Christian life, to which I testify in the sacred name of our Savior, Jesus Christ, amen.

President Marion G. Romney

We have just listened to Elder Ronald E. Poelman, a member of the First Quorum of the Seventy.

It will now be our pleasure to listen to President Spencer W. Kimball, President of the Church, who will be our concluding speaker.

The first general session of the 150th Annual Conference of the Church will convene in the Tabernacle at ten o'clock this morning.

Following President Kimball's talk, we will sing in closing hymn number 206, "The World Has Need of Willing Men," following which the benediction will be offered by Elder Hartman Rector, Jr., a member of the First Quorum of the Seventy.

President Spencer W. Kimball

My beloved brothers and sisters, I have enjoyed this meeting very much, and I endorse all that has been presented by the various speakers.

Appreciation

I express deep appreciation to each of you for what you are doing in this wonderful welfare work. We are grateful for the progress that has been made. Notwithstanding there is much service yet to be given, I feel the Lord is pleased with the service that has been rendered by the Saints.

I sense a deep commitment on the part of our leaders to apply in the wards and stakes the principles of welfare service we have heard preached from this pulpit for many

years. Surely there never has been a time when we needed to be more anxiously engaged in such an important cause.

I am pleased with the reports we receive regarding family gardens. I hope all of you plan to put in your garden whenever spring comes in your area, and that where possible you are canning and preserving food. I note, too, the increased emphasis on procuring welfare projects, as well as improving the ones we already have.

Live the gospel

Nearly every family in the Church is feeling the effects of worldwide inflation in one way or

another. May I remind all of us that if we will live the gospel and follow the counsel of the leaders of the Church, we will be blessed to avoid many of the problems that plague the world. The Lord knows the challenges we face. If we keep his commandments, we will be entitled to the wisdom and blessings of heaven in solving them.

Brothers and sisters, I know the gospel is true. It contains the answers to all of life's questions and to all of

life's problems. May the Lord bless us all in this great welfare program, I humbly pray in the name of Jesus Christ. Amen.

The congregation sang the hymn "The World Has Need of Willing Men."

Elder Hartman Rector, Jr. offered the benediction.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard, and originating with KSL Radio and Television, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, April 6, 1980, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, John Longhurst, Tabernacle organist, and the Spoken Word by Spencer Kinard.

(Choir without announcement: "So Keep We All This Holy Feast" from "Christ Lay in Death's Dark Prison" — Bach)

Announcer: "With grateful hearts we all are met To eat the bread of gladness, So keep we all this holy feast." The Tabernacle Choir opened today's Easter broadcast with portions

of Bach's cantata "Christ Lay in Death's Dark Prison."

Next, the words of Delbert L. Stapley set to the music of Robert Cundick are heard as the Choir sings "Our God Is a God of Love, Love is his greatest gift to us."

(Choir: "Our God Is a God of Love" — Cundick)

Announcer: Had we been present when Christ faced Pilate, we could have predicted with certainty the outcome. On the one hand stood Jesus. He was a Hebrew, a second-class citizen. He commanded no armies; he had cultivated no friendships with prominent individuals; his only material possession at the time was a homespun cloak.

Facing this carpenter from Galilee was Pilate, Pilate the Governor, the commander of armies, the possessor of wealth; Pilate the lawgiver, in whose hand rested the power to inflict death as the final argument to any debate.

Indeed, death would soon silence this young prophet named Jesus. And in the years to follow martyrdom, the same fate would also become the reward for many others who believed in his name.

It seems, in fact, that death has always been used to silence the truth by those who are ignorant or afraid. Before Christ, the sublime Socrates was silenced by the Athenian court for instructing the youth of Greece to think for themselves. After came Bruno, the mathematician, burned at the stake for his views concerning the solar system; Thomas Moore, beheaded for refusing to break his word; Abraham Lincoln, shot because he believed in the rights of all men; and Gandhi, brought down in violence for preaching the doctrine of nonviolence.

Nor have such reactions been restricted in time or place or purpose. Truth seekers of all generations and in all lands—including this one—have been stilled because of their principles. In 1844, in this country near Carthage, Illinois, an American religious leader named Joseph Smith was shot to death because of his convictions. It was he who 150 years ago today organized a religious community which would seek refuge among the Rocky Mountains, where it would lay the foundations for this historic Mormon Tabernacle on Temple Square.

Yes, truth is forever on the cross. Its champions have languished in prisons, been silenced by the assassin's bullet, been led to the scaffold and to the stake.

But for all of this, death has not conquered these martyrs—nor have their cause, their courage, their sacrifice passed into nothingness.

For, somewhere on the outskirts of Jerusalem there is a tomb: a tomb different from all the other graves and sepulchres the world over, a tomb bearing mute testimony to the final invincibility of truth, a tomb which is empty yet testifies that the lives of all will be eternal.

(Choir without announcement: "The Almighty God Gave His Only Begotten Son"—Cundick)

Announcer: "The Almighty God Gave His Only Begotten Son, He suffered temptations, but he gave no heed to them. Then he was crucified!" The Choir has sung this composition from Robert Cundick's "The Redeemer."

From the works of Johannes Brahms, Tabernacle Organist John Longhurst plays "Beloved Jesus."

(Organ: "Beloved Jesus"—Brahms)

Announcer: The Choir concludes today's broadcast with music from the "Requiem" by Brahms, "The Redeemed of the Lord."

(Choir: "The Redeemed of the Lord"—Brahms)

Announcer: Again we leave you from within the shadows of the everlasting hills. May peace be with you this day . . . and always.

Announcer (on radio): This concludes the two-thousand six-hundred forty-second performance, continuing the fifty-first year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Choir, John Longhurst was at the organ, the Spoken Word by Spencer Kinard.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the crossroads of the West.

This is the CBS radio network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir provided the choral numbers for the Saturday morning and Sunday morning sessions of the conference, with Jerold D. Ottley and Donald H. Ripplinger conducting.

A Relief Society choir comprised of sisters from the Centerville, Syracuse, Layton, and Kaysville regions furnished the music for the Saturday afternoon session under the direction of Beverly J. Pond.

At the general priesthood meeting, an Aaronic Priesthood choir from regions in the Salt Lake Valley provided the music, directed by Norman

R. Wendel.

The Mormon Youth Chorus sang at the Sunday afternoon session, directed by Robert C. Bowden.

The Fayette, New York Branch choir assisted with music during the Sunday morning and Sunday afternoon sessions. Their director was Robert B. Winebrenner, accompanied by Alma Jean Porschett.

Prelude, postlude, and interlude music and accompaniments on the Tabernacle organ throughout the conference sessions were played by Robert Cundick, Roy Darley, or John Longhurst, Tabernacle organists.

Francis M. Gibbons

Clerk of the Conference

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THE CHURCH OF
JESUS CHRIST
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